

That they may all be one.

Bo ye into all the world, and preach the gospel to the whole creation.

Mark 16, 15.



Eden Publishing House St. Louis Chicago



EVANGELICAL YEAR-BOOK

FOR THE YEAR OF OUR LORD - 1921

Published Annually in November by the German Evangelical Synod of North America



THE CHURCH'S ONE FOUNDATION

The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation,
By water and the word;
From heav'n He came and sought her
To be His holy bride;
With His own blood He bought her.
And for her life He died.

Elect from ev'ry nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev'ry grace endued.

Tho' with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

EDEN PUBLISHING HOUSE

ST. LOUIS, MO.

CHICAGO, ILL

The Year 1921

The year 1921 is a common year of 365 days. Of the Jewish era it is the 5682nd; of the Mehammedan the 1339th. Since the beginning of the Reformation is the 404th, and since the beginning of American independence it is the 145th.

Eclipses

In the year 1921 there will be four eclipses, two of the sun and two of the moon.

1. An annular eclipse of the sun April 7, 1921, invisible at Wash-

ington.

2. A total eclipse of the moon, April 21, 1921, visible at Washington; the beginning visible generally in North America, South America, the Atlantic Ocean and the Pacific Ocean; the ending visible generally in North America, South America, Australia, the Pacific Ocean and the eastern portion of Asia. The eclipse begins at 10:57 P. M., April 21, and ends at 4:32 A. M., April 22, Central time.

3. A total eclipse of the sun, September 30—Oct. 1, 1921, invisible

at Washington.

4. A partial eclipse of the moon, October 16, 1921, visible at Washington; the beginning visible generally in Asia, except in the eastern portion, Europe, Africa, the eastern part of South America, the Indian Ocean, and the Atlantic Ocean; the ending visible generally in western Asia, Europe, Africa, South America, and North America, except the extreme western part, the Atlantic Ocean and western part of the Indian Ocean. The eclipse begins at 2:01 P. M. and ends at 7:46 P. M., October 16, Central time.

The Planets

Morning Stars, West of Sun Mercury: January 1 to January 16; March 2 to May 10; July 7 to August 23; October 31 to December 27. Venus: April 22 to end of year. Mars: June 29 to end of year. Jupiter: January 1 to March 4; September 22 to end of year.

Saturn: January 1 to March 12; September 21 to end of year. Uranus: February 24 to August 31.

Evening Stars, East of Sun Mercury: January 16 to March 2; May 10 to July 7; August 23 to October 31; December 27 to end of year.

Venus: January 1 to April 22.

Mars: January 1 to June 29.

Jupiter: March 4 to September 22.

Saturn: March 12 to September 21.

Uranus: January 1 to February 24; August 31 to end of year.

Brightest, or Best Seen
Mercury: as morning star, at its
greatest western elongation:
March 30; July 28; November

16. Mercury as evening star, at its greatest eastern elongation: February 15; June 10; October 7.

Venus: As evening star, March 16; as morning star, May 28.

Mars: January 1 and December

Jupiter: February 18 to March 14. Saturn: March 2 to March 22. Uranus: August 1 to September 30, when the planet will be visible to the naked eye.

Invisible or Very Dim
Mercury: At all other times than
those given above, when as evening star or morning star.

Venus: April 5 to May 1. Mars: June 5 to July 20.

Jupiter: August 28 to October 16. Saturn: August 27 to October 17. Uranus: Practically invisible at all other times than those given above.

Neptune: Always invisible to the naked eye.

All Night Stars
Mars in June; Jupiter in September; Saturn in September; Uranus in August.

"Sing unto Jehovah, all the earth show forth His salvation from day to day. Declare His glory among the nations, His marvellous glory among the peoples." 1 Chron. 16: 23, 24.

=	0.77	1		Training and the second
	ays	January	7 1991	Sun Sun Moo
Week	ont	Jerrent		rises sets and
8	Month	MEMORABLE DAYS	Bible Readings	sets
\bar{s}		New Year's Day	Jas. 3: 13-18	H. м. H. м. H. м 7.39 4.29 12.2
1				1 1 1 1 1 1 1
	NOW A SE	Sunday after New Year	Tit. 3: 4-8; M	latth. 2:13-23
S	1	Wilhelm Loehe †	1872 Job 28: 12-28	7.39 4.30 1.2
M		Gordius †	303 1 Kings 6: 2-10	7.39 4.31 2.3
T		Moses Stuart †	1852 1 Kings 5: 13-18	7.39 4.32 3.3
M		Johann Hess †	1547 1 Kings 5: 5-12	7.38 4.33 4.2
T		Epiphany	1 Kings 6: 29-38	7.38 4.34 5.2
F		Widukind baptized	785 1 Cor. 3: 10-17	7.38 4.35 6.0
S	1 8	Battle of New Orleans	1815 Matt. 12: 1-8	7.38 4.36 6.5
2		First Sunday after Epiphan	y Rom. 12:1-5;	Luke 2:41-5
S	1 0	Galileo Galilei †	1642 Heb. 9: 1-14	7.38 4.37 7.2
M	10	Karl von Linne +	1778 1 Kings 12. 1-5	7.38 4.38 8.0
T	11	Francis S. Key † Johann Heinrich Pestalozzi	1843 1 Kings 12: 8-11	7.37 4.39 8.3
W	12	Johann Heinrich Pestalozzi	1746 1 Kings 12: 12-19	7.37 4.40 9.0
T	13	George Fox †	1691 1 Kings 12: 20	7.36 4.42 9.30
F	14	Edmund Halley †	1742 1 Kings 12: 21-24	7.36 4.43 9.5
S	15	St. Louis Deac. Home ded.	1893 1 Kings 12: 25-33	7.35 4.44 10.24
3	9000	Second Sunday after Epipha		
\overline{s}	200			
M		Johann A. Neander	1789 Matt. 12: 25-30	7.35 4.45 10.53
T		Benjamin Franklin Daniel Webster	1706 1 Kings 17: 1-7	7.34 4.46 11.26
			1782 1 Kings 17: 8-16	7.34 4.46 P. M
T	19	Hans Sachs †	1576 1 Kings 17: 17-24	7.33 4.49 12.49
F	20	John Howard †	1790 1 Kings 18: 1-6	7.32 4.50 1.43
	21	Matthias Claudius †	1821 1 Kings 18: 7-15	7.31 4.52 2.42
2	122	Constantine †	337 1 Kings 18: 16-19	7.31.4.53 3.51
4	8	Septuagesima Sunday	Matth. 20:1-16; 1 Co	or. 9:24-10:5
S		Guido F. Verbeck	1830 Isa. 46: 8-13	7.30 4.55 5.08
M		Gold discovered in California	1848 1 Kings 18: 20-24	7.29 4.56 6.25
T	25	Philip Jacob Spener	1635 1 Kings 18: 25-29	7.28 4.57 7.41
W	26	Polycarp †	167 1 Kings 18: 30-39	7.27 4.59 8.55
T	27	Chrysostom	347 1 Kings 18: 41-46	7.27 5.00 10.00
F	28	Pastor Adolf Baltzer †	1880 Ps. 86: 7-17	7.25 5.02 11.15
S	29	Ernst Moritz Arndt †	1860 Rom. 8: 31-39	7.24 5.03 A. M
5		Sexagesima Sunday	Luke 8:4-15; 2 Cor	
S	130	Thirty Years' War ended	1648 Josh. 24: 14-18	7.23 5.06 12.20
		Charles Haddon Spurgeon †	1892 1 Kings 19: 1-8	7.22 5.06 1.34
	1	1 801		

MOON'S PHASES

New Moon, 8th, 11:27 P. M. Full Moon, 23rd, 5:08 P. M. First Quarter, 17th, 12:31 A. M. Last Quarter, 30th, 2:02 P. M.

"Surely His salvation is nigh them that fear Him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 9, 10.

Da		February	y	192	1	Sun	Sun	Moon rises and
Week	Month	MEMORABLE DAYS	494	Bible Rea	adings	2 2 1 m	H. M.	sets H.M.
N N	Z		107	1 Kings 1	9 9 14		5.07	2.24
T	1	Ignatius †	1001	1 Kings 1	9 15-21		5.09	3.15
W	2	First C. E. Society organized	1001	Ps. 73: 1-2	2		5.10	4.04
T	3	Ansgar † Rhabanus Maurus †		Ps. 18: 6-1			5.12	4.59
FS	4	Thomas Carlyle †	1881	Ex. 19: 16	-25		5.13	
9	0	Thomas Carryle 4	1001	13A. 10. 10		100	0.10	0.00
6	G	uinquagesima Sunday			18:31-			
\overline{s}	1 6	France recog. Indep. of U.S.	1778	Heb. 12:	18-29		5.14	
$\widetilde{\mathbf{M}}$	17	George Wagner †	1527	1 Kings	21: 1-7		5.16	6.38
T	8	Shrove Tuesday		1 Kings			5.17	
W	9	Ash Wednesday		1 Kings			5.19	
T	10	Canada a British Province		Micah 2:			5.20	
F	11	Thomas A. Edison		Ezek. 22:			5.22	
S	12	Abraham Lincoln	1809	Ps. 17: 8-	13	7.06	5.23	8.50
7		Invocavit, 1st Sunday in L						
S	113	Cotton Mather †	1728	Luke 12:				9.28
7.5	4 4	C+ Talanting's Dan		2 Kings	2: 10-15			10.04
T	15	Gotthold Ephraim Lessing †	1781	2 Kings 2	1: 120-18			11.29
W	116	Philip Melanchtnon	1401	1 1711120 7	10. 10-21			P. M.
	17	Michelangelo †	1564	2 Kings	4: 1-1		5.31	
F	18	Martin Luther †	1546	Mark 11:	4-14		5.33	
S	119	Nicholas Copernicus	1476	Matt. 9: 2	7-14	0.00	0.00	2.10
8		Reminiscere, 2nd Sun. in L						The second second
S	120	L. Nollau †		Luke 24:			5.34	
M	21	Benedict Spinoza †	1677	2 Kings	5: 1-14		5.36	
T	22	George Washington	1732	2 Kings 5	5: 15-27		5.37	
W	23	Bartholomæus Ziegenbalg †		Num. 12:			15.38	
T	24	George F. Handel		Matt. 20:			5.40	
F	25	Isaac Newton	1642	Matt. 15:	21-31			10.01
S	26	Christianity perm. in Japan	1873	Luke 17:	11-19	6.44	5.43	11.10
9		Oculi, Third Sunday in Le			1:14-28		1 75	
S	27	Schmalkald Articles	1531	Luke 10:	25-37			A. M.
$\widetilde{\mathbf{M}}$	28	Berlin Mission Society org.	1824	Acts 7: 32	-36	6.41	5.45	12.09
	1		4		Market State	146	6	

MOON'S PHASES

New Moon, 7th, 6:37 P. M. First Quarter, 15th, 12:53 P. M. Full Moon, 22nd, 3:32 A. M.

"For we have not a highpriest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Heb. 4:15.

=						
	lys	March	1921	Sun	Sun	Moon
Week	Month	TVICEI CII		rises		and
Ve	0	MEMORABLE DAYS	Bible Readings		620	sets
P					н. м.	
T	1	Moravian Church estab.	1457 Acts 7: 37-43	6.39	5.48	1.06
W	2	John Wesley †	1791 Acts 7: 44-50	6.37	5.48	1.55
T	3	Peace Treaty, Paris	1871 1 Kings 13: 1-5	6.36	5.49	2.45
F	4	Bible Soc. in Rome org.	1872 1 Kings 13: 6-10		5.51	3.27
S	5	Thomas Aquinas †	1274 Num. 20: 6-11		5.52	4.04
-		Partie of the Asset of the Asse	Service Control of the Control of th			Programme and the second
10		Laetare, Fourth Sunday in			San Barrell	
S			1831 Deut. 32: 48-52	6.30	5.53	4.28
M	7	Brit. and Foreign Bible Soc.	1804 Isa. 53: 3-9	6.28	5.55	5.09
T	8	H. W. Beecher †	1887 Zech. 11: 4-14	6.27	5.56	5.38
w	9	Ger. Ev. Miss. Society org.	1865 Matt. 26: 38-45	6.25	5.57	6.05
T	10	Benjamin West †	1820 Ps. 22		5.59	
F		Salzburgers arrive	1734 Heb. 2: 1-18		6.00	
		Henry Bergh †	1888 2 Peter 3: 3-13		6.01	7.32
2	11~		1300,1 1 3001 3. 3 10	10.40	0.01	1.02
11	L	Judica, Fifth Sunday in L	ent John 8: 46-59;	Heb.	9:	11-15
S	13	Alaska purchased	1867 Rev. 5: 1-14	6.18	6.03	8.06
		Johann Semler †	1791 Luke 23: 32-38	6.16	6.04	8.45
		Thomas Cramner †	1556 Luke 23: 39-43	6.14	6.05	9.29
		Wilhelm Baur	1826 John 19: 26, 27			10.22
		Georg Neumark †	1621 Matt. 27: 45-49			11.21
F		Alexander	251 John 19: 28, 29			P. M.
		David Livingstone	1813 John 19: 30-34		6.10	
~	110	Taria Bringsoone	1010 00111 10.0001	10.00	0.10	1.00
1:		Palm Sunday	Matth. 21:1-9	; Ph	il. 2	: 5-11
S	20	Johann E. Gossner †	1858 Luke 23: 44-49	6.04	6.11	2.46
M	21	Johann Sebastian Bach	1685 Matt. 28: 1-8	6.03	6.12	4.02
		Wolfgang v. Goethe †	1832 1 Cor. 15: 12-28		6.13	5.13
		Jonathan Edwards †	1758 Luke 24: 13-24	5.59	6.14	6.28
		Maundy Thursday	Luke 24: 25-35		6.16	7.38
F		Good Friday	Ps. 16		6.16	8.44
S		Ludwig van Beethoven †	1827 1 Thess. 4: 13-18		6.18	9.50
_				10.00	10.20	1 0.00
1		Easter Sunday	Mark 16: 1-8	; 1 (or.	5:6-8
		Hermann Th. Wangemann	1818 1 Cor. 15: 50-58	5.51	6.18	10.52
		Easter Monday	Jenah 1: 1-16	5.50	6.20	11.48
T	29	Charles Wesley †	1788 Jonah 1: 17-2: 10	5.48	6.20	A. M.
		Friedrich August Tholuck	1799 Num, 32: 8-13			12.38
		Japan opened	1854 Acts 21: 4-14		6.22	
	10.			13.11	7.22	1 1.22

MOON'S PHASES

Last Quarter, 1st, 8:03 A. M. First Quarter, 16th, 9:49 P. M. New Moon, 9th, 12:09 P. M. Full Moon, 23rd, 2:19 P. M. Last Quarter, 31st, 3:13 A. M.

"But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall give life also to your mortal bodies thru His Spirit that dwelleth in you." Rom. 8: 11.

D.		
Days April	1921	Sun Sun Moon
nti nti		rises sets and
MEMORABLE DAYS	Bible Readings	H. M. H. M. H. M.
F 1 Dr. W. Harvey	1578 Matt. 16: 1-12	5.42 6.27 2.02
S 2 Thomas Jefferson	1743 Matt. 16: 13-20	5.40 6.28 2.37
The state of the s		
14 Quasimodogeniti Sunday	John 20: 19-31; 1	John 5:4-10
S 3 Reginald Heber †	1826 Ezek. 33: 7-16	5.38 6.30 3.08
M 4 Ambroset	397 Jonah 3: 1-10	5.36 6.31 3.38
T 5 Robert Raikes †	1811 Jonah 4: 1-11	5.34 6.32 4.09
W 6 Albert Duerer †	1528 Matt. 15: 21-28	5.33 6.33 4.34
T 7 Johann Hinrich Wichern †	1881 Isa. 60: 1-9	5.31 6.34 5.03
F 8 M. Chemnitz †	1586 Isa. 60: 10-22	5.30 6.36 5.33
S 9 Lee's Surrender	1865 Rom. 1: 8-16	5.27 6.37 6.07
2101		0.2.10.0.1 0.0.
15 Misericordias Domini Sun	day John 10:12-16;1	Pet. 2:21-25
S 10 William Booth	1829 Eph. 2: 11-22	5.25 6.38 6.44
M 11 David Zeisberger	1720 Jer. 9: 7-16	5.24 6.40 7.31
T 12 Adoniram Judson †	1850 2 Kgs. 23:36-24:9	5.22 6.41 8.20
W 13 Edict of Nantes	1598 Isa. 22: 15-25	5.20 6.42 9.15
T 14 Horace Bushnell	1802 2 Chron. 30: 1-9	5.18 6.43 10.19
F 15 Abraham Lincoln †	1865 2 Kings 18: 26-37	5.16 6.45 11.24
S 16 Peter Waldus †	1197 2 Kings 19: 8-19	5.15 6.46 P. M.
5/10/2 5052 11552		191-91-1-1-1
16 Jubilate Sunday	John 16:16-23; 1	
S 17 Luther in Worms	1521 Ps. 46	5.13 6.47 1.47
M 18 Germantown slavery protes	t 1688 2 Kings 24: 10-20	5.11 6.48 2.56
T 19 Battle of Lexington W 20 Pastor Geo. Wall †	1775 2 Kings 25: 1-12	5.10 6.50 4.04
W 20 Pastor Geo. Wall †	1867 2 Kings 25: 13-21	5.08 6.51 5.15
T 21 Anselm of Canterbury †	1109 2 Kings 17: 9-23	5.06 6.52 6.10
F 22 Origen +	251 Ezek. 34: 11-19	5.04 6.53 7.14
8 23 William Shakespeare †	1616 Ezek. 37: 1-14	5.03 6.54 8.27
	John 16: 5-15; Ja	ames 1 · 17-21
17 Cantate Sunday		
S 24 Wilfrid †	709 Ezek. 34: 20-31	5.01 6.56 9.22
M 25 Oliver Cromwell	1599 Dan. 1: 1-9	5.00 6.57 10.07
T 26 Alexander Duff	1806 Dan. 3: 10-20	4.58 6.58 11.08
W 27 Otto Catelin †	1554 Dan. 3: 13-23	4.56 7.00 11.46
T 28 Friedrich Myconius †	1546 Dan. 3: 24-30	4.55 7.01 A. M.
F 29 Pastor Wilhelm Binner	1805 Jer. 35: 12-19	4.53 7.02 12.25
S 30 Washington inaugurated	1789 Eph. 5: 6-21	4.52 7.02 12.59
- Jool 1, 442-1-2		

MOON'S PHASES

New Moon, 8th, 3:05 A. M. Full Moon, 22nd, 1:49 A. M. First Quarter, 15th, 4:12 A. M. Last Quarter, 29th, 10:08 P. M.

"For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle doves is heard in our land." Cant. 2: 11, 12.

Days							
		1921	Sun Sun Moon				
96			rises sets and				
Week	MEMORABLE DAYS	Bible Readings	sets				
18	Rogate Sunday	Toba 16, 99 99 T	Н. м. н. м. н. м.				
		John 16: 23-30; Ja	imes 1: 22-27				
	1 Battle of Manila	1898 1 Peter 4: 1-11	4.50 7.05 1.39				
	2 Athanasius † 3 Monica †	373 Dan. 5: 1-12	4.49 7.06 2.07				
	4 Alexander Vinet †	388 Dan. 5: 13-27	4.47 7.07 2.34				
	5 Ascension Day	1847 Isa. 40: 1-11 Isa. 40: 12-18	4.46 7.08 3.02				
F	6 Alexander von Humboldt †	1859 Isa. 40: 19-31	4.44 7.10 3.32				
	7 Pacific Railway completed	1869 Isa. 44: 24-45: 7	4.43 7.11 4.04				
19			4.42 7.12 4.42				
-	Exaudi Sunday	John 15: 26-16: 4; 1	Peter 4: 7-11				
S	8 American Bible Society	1816 Isa. 49: 14-26	4.40 7.13 5.22				
M	9 Zinzendorf †	1760 Isa. 61	4.39 7.14 6.17				
T 1	O London Rel. Tract Society	1799 Joel 2: 28-32	4.38 7.16 7.07				
WI	1 Johann Arndt †	1621 John 16: 7-14	4.36 7.17 8.07				
F 1	2 Samuel Marsden † 3 Jamestown founded	1838 John 3: 1-16	4.35 7.18 9.17				
	4 Gabriel Fahrenheit	1607 Acts 2: 1-28	4.34 7.19 10.28				
		1567 Rom. 8:3-16	4.33 7.20 11.30				
20	Pentecost Sunday	John 14:23-31;	Acts 2:1-13				
S 1	5 Kaspar Olevianus †	1587 1 Peter 1: 13-25	4.32 7.22 P. M.				
M 1	6 Pentecost Monday	Dan. 6: 1-9	4.30 7.23 1.58				
T 1	7 Joachim of Floris †	1201 Dan. 6: 10-23	4.29 7.24 3.08				
WI	8 American Baptist Miss. Soc.	1814 Ps. 11	4.28 7.25 4.15				
	9 India Mission assumed	1884 Ps. 126	4.27 7.26 5.18				
	O John Eliot † 1 Elizabeth Fry	1690 Ps. 121	4.26 7.27 6.14				
		1780 Ps. 130	4.25 7.28 7.14				
21	Trinity Sunday	John 3:1-15; Re	om. 11:33-36				
S 2	2 Nathaniel Hawthorne †	1864 Ps. 145	4.24 7.29 8.20				
M 2	3 Girolamo Savonarola †	1498 Isa. 43: 1-5a	4.23 7.30 9.01				
T 2	4 John G. Paton	1824 Ps. 85	4.23 7.31 9.54				
W 2 T 2	5 Augustine of Canterbury †	632 Ezra 1: 1-11	4.22 7.32 10.34				
	6 Bede † 7 Dante Aleghieri	735 Sam. 3: 19-39	421 7.33 11.08				
	8 John Calvin +	1265 John 8: 31-51	4.20 7.34 11.42				
		1564 Acts 3: 1-10	4.19 7.35 A. M.				
22	First Sunday after Trinity	Luke 16:19-31; 1.	John 4:16-21				
S 2	9 Turks storm Constantinople		4.19 7.36 12.07				
	0 Memorial Day	2 Kings 17: 6-23	4.18 7.37 12.36				
T 3	Josef Haydn †	1809 Isa. 39: 6, 7	4.17 7.38 1.03				

MOON'S PHASES

New Moon, 7th, 3:02 P. M. Full Moon, 21st, 2:15 P. M. First Quarter, 14th, 9:25 A. M. Last Quarter, 29th, 3:45 P. M.

"Consider the lilies of the field, how the grow, they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6: 28, 29.

Days June 1921	Sun Sun Moon rises
June 19	rises sets and
June 1921 MEMORABLE DAYS Bible Readings	sets
	H. M. H. M. H. M.
W 1 J. F. Oberlin † 1826 2 Kings 24: 15-17 T 2 Robert Browne † 1631 2 Chron. 36: 23	
	4.16 7.40 2.01
	4.16 7.40 2.35
S 4 First Bible printed in Am. 1743 Ps. 34: 4-10	4.15 7.41 3.14
23 2nd Sunday after Trinity Luke 14:16-24; 1	John 3:13-18
S 5 Boniface † 755 Ps. 144: 1-7	4.14 7.42 3.39
M 6 First Y. M. C. A. established 1844 Luke 1: 40-52	4.14 7.43 4.53
T 7 Paul Gerhardt † 1676 2 Tim. 1: 5-14	4.14 7.43 5.54
W 8 August Herman Francke † 1727 1 Sam. 3: 1-14	4.14 7.44 7.02
T 9 William Carey † 1834 Dan. 1: 8-20	4.13 7.45 8.09
F 10 New Amsterdam founded 1614 Eccl. 12	4.13 7.45 9.11
S 11 Roger Bacon † 1294 1 John 2: 1-11	4.13 7.46 10.29
24 Third Sunday after Trinity Luke 15:1-10;	
S 12 William Cullen Bryant † 1878 1 John 2: 12-21	4.13 7.46 11.49
M 13 Luther marries 1525 Luke 1: 59-66	4.12 7.47 P. M.
T 14 Flag Day (1777) Luke 1: 67-80	4.12 7.48 2.07
W 15 Magna Charta	4.12 7.48 3.02
T 16 Unitas Fratrum 1722 Matt. 3: 1-12	4.12 7.48 4.15
F 17 Bunker Hill 1775 Jer. 2: 13-19	4.12 7.49 5.17
S 18 Albert Knapp † 1864 Rom. 12: 6-11	4.12 7.49 6.13
25 Fourth Sunday after Trinity Luke 6:36-42;	
S 19 Chas. Hodge † 1878 Acts 2: 37-41	4.12 7.50 7.03
M 20 Basel Mission Institute 1820 Matt. 3: 13-17	4.13 7.50 7.54
T 21 J. G. Hamann † 1788 Rom. 6: 3-11	4.13 7.50 8.33
W 22 Lieut. Adolph. Greely found 1884 John 3: 1-8	4.13 7.50 9.09
T 23 Elmhurst College dedicated 1873 Matt. 4: 1-11	4.13 7.50 9.41
F 24 John Cabot disc. Labrador 1497 1 Cor. 10: 1-13	4.14 7.50 10.15
S 25 Augustana presented 1530 Heb. 2: 10-18	4.14 7.51 10.39
	; 1 Pet. 3:8-15
S 26 Julian Apostate † 363 Heb. 4: 14-5: 9	4.14 7.51 11.10
M 27 Joseph Smith (Nauvoo) † 1844 Isa. 6: 1-10	4.15 7.51 11.37
T 28 Irenaeus † 202 Acts 9: 1-20	4.15 7.50 A. M.
W 29 American Board C. F. M. 1810 Matt. 16: 24-28	4.16 7.50 12.01
T 30 Raymond Lully † 1315 Matt. 19: 16-26	4.16 7.50 12.31

MOON'S PHASES

New Moon, 6th, 12:15 A. M. Full Moon, 20th, 3:41 A. M. First Quarter, 12th, 2:59 P. M. Last Quarter, 28th, 7:17 A. M.

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Rev. 11:15.

D	ays		A CONTRACTOR	A SECURITION OF THE SECURITION OF SECURITION			Moon
M	Month	July	19	21	Sun	Sun	rises
99	On			1	- rises	sets	and
8	Z	MEMORABLE DAYS		Bible Readings	н. м.	н. м.	sets H.M.
F	1	First World's S. S. Conv.	1889	Luke 9: 57-62	4.16		
S	2	First World's S. S. Conv. Emmaus Asylum opened	1893	Matt. 11: 25-30	4.17		
2	E CANA		A STATE OF THE STA				
		Sixth Sunday after Trinit			; Ron	1. 6:	3-11
S	3	Hans Egede lands in Greenl.	1721	Matt. 10: 1-15	4.18	7.50	2.40
M	4	Independence Day	1776	Ex. 7: 14-25	4.18		
T	5	Sir John Oldcastle	1360	Luke 14: 7-15	4.19		
W	6	Johann Hus †	1415	John 7: 37-53		7.49	
T	7	Hawaii annexed	1899	Ps. 111	4.20		
F	8	Kilian †	689	John 14: 7-13	4.21		8.21
8	9	Independence Day Sir John Oldcastle Johann Hus † Hawaii annexed Kilian † Braddock defeated	1755	Col. 2: 1-9			9.35
28	3	Seventh Sunday after Trip	nitr	Manl- 0. 10	D		10.00
		Seventh Sunday after Trip	iiiy	Mark 8: 1-9;	Rom.	6:.	19-23
S	10	William of Orange †	1584	John 6: 63-69	4.22	7.47	10.47
M	11				4.23	7.47	11.46
T	12	Charles Kingsley	1819	Num. 21: 1-9			P. M.
W	13	Treaty of Berlin	1878	1 John 5: 1-6	4.25		
T	14	Storming of the Bastile	1789	2 Cor. 5: 14-21	4.26	7.45	3.10
1	10	Jerusalem taken	1099	Rom. 8: 1-14	4.27	7.44	4.08
0	10	Charles Kingsley Treaty of Berlin Storming of the Bastile Jerusalem taken Anna Askew †	1546	1 Cor. 2: 9-16	4.28	7.44	5.01
29		Eighth Sunday after Trini	ty 1	Matth. 7:15-23;			
S	17	Chr. F. Schwartz in India Infallibility of pope	1750	Rev. 3: 14-22	4.28	7 431	5.49
M	18	Infallibility of pope	1870	2 Kings 17: 24-34	4.29		6.32
					4.30	7 41	7.10
W	20	Armada defeated	1588	Isa. 55: 1-7	4.31		7.44
\mathbf{T}	21	Friedrich Froebel †	1852	Isa. 12	4.32		8.14
F	22	Armada defeated Friedrich Froebel † Battle of Tours	732	Isa. 12 Ps. 42	4.33		8.45
S	23	Methodist Society founded	1740	John 7: 37-53	4.34		9.10
30		Ninth Sunday after Trinit					
S	24		1471	Ezek. 47. 1-12	4.36	7.361	9.37
M	25	Prof. A. Irion †		Ps. 33: 12-22	4.37	7.36	10.09
T	26	Robert Fulton	1765	Matt. 12: 38-45	4.38		
W	27	Atlantic Cable laid	1866	Heb. 11: 1-6	4.39		
T	85	Fourteenth Amendment	1868	Heb. 11: 7-30	4.40 7	.32	11.42
I /	60	William Wilbertorce T	1833]]	Heb. 11: 32-40	4.41 7	.31	A. M.
S	30	William Penn †	1718	John 4: 46-53	4.42		
		Tenth Sunday after Trinity	, Lu	ke 19: 41-49; 1	Cor.	12:	1-11
SE	31	Ignatius of Loyola †	1556 1	sa. 11: 1-10	4.43 7	7.29	1.29
1.5		MOONIG	, D.	ACEC		T. C.	

MOON'S PHASES

New Moon, 5th, 7:36 A. M. Full Moon, 19th, 6:08 P. M. First Quarter, 11th, 10:16 P. M. Last Quarter, 27th, 8:20 P. M.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." Matt. 13: 33.

Da	ys			001	Sun	Gun	Moon
		August	1	921			rises
el	nt				rises	sets	and
Week	Month	MEMORABLE DAYS		Bible Readings	н. м.	н. м.	
M	1	Robert Morrison †	1834	John 2: 1-12	4.44	7.27	2.18
T	9	Martyrs under Nero		John 15: 1-16	4.46	7.26	3.26
w		Victoria Nyanza discovered	CONTRACTOR OF THE PERSON NAMED IN	Jer. 35	4.47	7.25	4.40
T		Hans Andersen †		Luke 10: 1-16	14.48	7.24	5.56
F		Gen. Philip Sheridan †	1888	2 Cor. 6: 1-10	4.49	7.22	7.13
s		Ben Johnson †		1 Cor. 1: 26-30		7.21	
_	1 0					1	
32	2	11th Sunday after Trinity		Luke 18:9-14; 1	Cor.	15:	: 1-10
\overline{s}	17	Henry IV. †	1106	Luke 15: 1-10	4.51	7.19	9.41
$\tilde{\mathbf{M}}$	8	~	1842	Mark 1: 9-11	4.52	7.18	10.52
T		Robert Moffatt †	1883	Luke 4: 1-13	4.54	7.16	11.58
w	10		70	John 1: 37-51	4.55	7.15	P. M.
T	11		1884	John 2: 1-11	4.56	7.14	2.02
F	12		1891	John 2: 13-21	4.57	7.12	2.56
s		Jeremiah Taylor †	1657	John 3: 22-25	4.58	7.10	3.47
_	110	THE RESIDENCE OF THE PROPERTY					
35	3	Twelfth Sunday after Trip					
S	11/	New Cologne Cathedral	1880	John 3: 26-30	5.00	7.09	4.31
		Eusebius †	303	Matt. 5: 1-12		$\lfloor 7.07 $	
T	16	Leipsic Mission Society	1819	Ps. 1	5.02	2 7.06	5.50
		Frederick the Great †	1786	3 Ps. 32		7.04	
T		Ole Bull †	1880	Isa. 58: 7-12	5.04	17.03	6.52
F	1	Evangelical Alliance	1846	6 Luke 11: 1-13	5.00	7.01	7.15
	20	Pastor Joseph Rieger †	1869	9 1 Tim. 2: 1-10	5.0	7 6.59	7.42
-	4	13th Sunday after Trinity	7	Luke 10:23-37	; Gal	l. 3:	15-22
				o Dhil 4, 40	15.0	8 6.5	8 8.09
	12			2 Phil. 4: 4-9	25 25 25 25	9 6.5	
	[2			6 Matt. 5: 43-48		0 6.5	SEC TO SECURITY OF THE PARTY OF
	2			3 Matt. 6: 1-4		1 6.5	
	V 2	4 St. Bartholomew Massacre		2 Matt. 6: 5-15			1 10.24
r	2	5 Council of Nicea		5 Matt. 6: 16-18			9 11.09
I	7 2	6 First Luth. Conf. in Am.		8 Matt. 6: 19-34			
S	3 2	7 Hugo Grotius †	164	5 Matt. 7: 7-14	1.6	0.4	7 11.59
3	5	14th Sunday after Trinity		Luke 17:11-19		200	
S	1 12	8 St. Augustine †	43	0 Matt. 7: 15-28			6 A. M.
N	1 2	9 Ulrich v. Hutten †	152	3 Matt. 8: 1-13		7 6.4	
7	r 2	0 Mel. College taken over	187	1 Num. 12: 1-15		8 6.4	
	Va	1 John Bunyan †	168	8 Jer. 17: 5-14	5.2	0 6.4	0 3.29
R E	. 10						

MOON'S PHASES

New Moon, 3rd, 2:18 P. M. Full Moon, 18th, 9:28 A. M. First Quarter, 10th, 8:14 A. M. Last Quarter, 26th, 6:51 A. M.

"And other sheep I have, which are not of this fold: them also must I bring, and they shall hear My voice, and they shall become one flock, one Shepherd." John 10:16.

D	ays	1		The state of the s			
		Septemb	eı	1921	Sun	Sun	Moon rises
Week	Month	MEMORABLE DAYS			rises	sets	and
				Bible Readings	н. м.	н. м.	sets H.M.
T	1	Calvin returns to Geneva	1541	Joel 5: 16-24		6.38	
FS		Lufft, printer 1st Ger. Bible	1495	1 Pet. 1: 17-25	5.22	6.36	6.01
0	0	Oliver Cromwell †	1658	1 Peter 5: 5-11	5.23	6.35	7.16
36	5	15th Sunday after Trinity	М	atth. 6:24-34; Ga	1 5	95	6.10
			7/1		11. O.	. NO-	0.10
S		First steamboat on Hudson	1807	Luke 17: 5-10		6.33	
M		Labor Day		Matt. 8: 23-27		6.31	
T	6	Allan Gardiner †		Jonah 1			10.48
W	0	Hannah More †		Acts 27: 33-44			11.51
T	0	Barmen Mission Society Giovanni Pasquali †		Ps. 116			P. M.
	10	Perry defeats the British	1960	Ps. 104	5.30		1.41
0	110	reity defeats the British	1813	Matt. 9: 1-8	5.32	6.22	2.28
37	7	Sixteenth Sunday after Tr	inity	Tarke 7 . 11-17 .	Enh	3.1	2.91
			iiiii	Huke 1.11-11,	Lpn.	0.1	10-21
S	11	Battle of the Brandywine		Ps. 130	5.33		3.10
M	12	Francis Guizot †		Luke 7: 11-17	5.34		3.46
T	13	Bat. on Plains of Abraham		1 Kings 17: 17-24	5.35		4.19
W	14	James Fenimore Cooper †		2 Kings 4: 18-37	5.36		4.49
T	15	Ev. Mission Society, Basel		John 5: 19-29	5.38		5.18
		Mt. Cenis Tunnel Boston founded		Mark 9: 17-27	5.39		5.45
0	11	Boston Tounded	1630	John 11: 21-28	5.40	6.08	6.13
38	}	17th Sunday after Trinity		Luke 14:1-11	; Ep	h. 4	: 1-6
		Fugitive Slave Bill	1850	John 20: 26-29	5.41	6.06	6.41
M	19	Dr. Thomas J. Barnardo †		Jas. 1: 13-15	5.42		7.11
		Temp. sov. of Pope ends	1870	Rom. 7: 18-25	5.44		7.45
		Sir Walter Scott †	1832	Ps. 51	5.45	6.01	8.21
		London Mission Society	1795	Rom. 8: 1-11	5.46		9.07
		Rhenish Mission Society	1828	Matt. 18: 23-35	5.47		9.55
0	24	Evangelical Day, Chicago	1893	Luke 7: 36-50	5.48	5.55	10.55
39		18th Sunday after Trinity	1	Tatth. 22:34-46;	1 Co	r. 1	: 4-9
		Balpoa discovered Pacific	1513	Ps. 103: 1-18	5.50	5.53	11.59
		Peace of Augsburg		John 5: 2-14	5.51		A. M.
		Evangelical Union		John 5: 16-29	5.52		1.05
		Ger. Prot. Orph. Home_St. L.		Mark 2:23-28	5.53		2.20
T	29	"Ger. Ev. Syn. of N. A." adop.		Ps. 92	5.55		3.35
F	30	George Whitfield †	1770	Luke 14: 1-11	5.56	5.44	4.51

MOON'S PHASES

New Moon, 1st, 9:33 P. M. Full Moon, 17th, 1:20 A. M. First Quarter, 8th, 9:30 P. M. Last Quarter, 24th, 3:18 P. M.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12:35.

Day	7SI			001	Sun	Sun	Moon
		October	_	Daniel L	rises	sets	and
Week	Month	MEMORABLE DAYS		Bible Readings	н. м.		sets H.M.
$\frac{\mathbf{S}_{\perp}}{\mathbf{S}_{\perp}}$	21		1529	Rom. 14: 5-6	5.57		6.04
-	2001	Altaround Commission		Matth. 9:1-8;	Thh	4:5	22-28
40		19th Sunday after Trinity	- 100		5.58		
S	2	Johann Gutenberg †	1468	Ex. 20: 8-13 Matt. 9: 18-26	6.00		
M	100	George Bancroft Theodor Fliedner †	1864	Isa. 25: 4-9	6.01		
TW		Liberia a Republic	1847				10.36
T	6		1683	2 Cor. 4: 8-18			11.32
$\tilde{\mathbf{F}}$		Henry M. Muehlenberg †		Eph. 2: 4-10			P. M.
S	8	Rembrandt van Rijn		Heb. 2: 6-18		5.29	
41		20th Sunday after Trinity		Matth. 22:1-14;	Eph.	5:	15-21
$\frac{1}{8}$	Newstan	David Brainerd †	1747	Ps. 91	6.07	5.27	1.45
		Schwabach Conference	1529	Isa. 40: 1-10	6.08	5.25	2.19
	11		1531	Lam. 3: 1; 4: 1-6		5.23	
	12	America discovered		Lk. 1:11-17: 76-80		5.22	
T	13	Kaiserswerth Deac. Home		John 1: 19-28		5.20	
	14	Battle of Hastings		John 1: 29-37 Matt. 14: 1-12		5.16	ALC: NO SECURE AND ADDRESS OF THE PARTY OF T
S		Ger. Ev. Ch. Ass'n. of West	1010		A STATE OF THE STATE OF	A CAPACITAL STATE OF	
42		21st Sunday after Trinity		John 4:46-54;	Epn.	. 0:	5 5.13
S	[16]	John Brown, Harper's Ferry	1859	Rev. 2: 8-11		5.15	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
M	17	Andreas Osiander †	1552	John 6: 1-15 John 6: 24-40		5.11	THE RESIDENCE OF THE PARTY OF T
T	18	Edict of Nantes revoked		John 6: 41-59		5.09	THE RESIDENCE OF THE PARTY OF
W	19	Surrender at Yorktown Philip Schaff †		Luke 11: 5-13		5.08	
	21			Isa. 55: 1-6		5.06	
8	22	Karl Martell †	741	Matt. 6: 25-34	6.24	5.04	4 9.50
$\frac{\tilde{4}}{43}$		22nd Sunday after Trinity		Matth. 18:23-35			
S	123	William Penn lands in Am.	1682	Ps. 104: 12-31			3 10.55
M	24	Pastor Oscar Lohr to India	186	John 6: 15-21		5.0	
T	25	Karl F. W. Walther		Matt. 14: 28-33		4.5	$0 12.06 \\ 8 1.18$
W	26	Barmen Mission Institute	183	2 Acts 27: 14-26 3 Acts 27: 27-44		4.5	
T	27	Michael Servetus burned		3 Acts 21: 21-44 3 Ps. 93		4.5	
F	28	Eden Theol. Sem. dedicated Alfred the Great †	90	Isa. 43: 1-5	6.34		THE RESERVE OF THE PARTY OF THE
<u>a</u>	129	Reformation Day Offering	for	Eden Theological		C. Land St. Company	The state of the s
4	4	23rd Sunday after Trinity		lattn. 22:15-22;	LIII	ι. υ.	11-01
-	707-01-	Larri Di la anni	170	al De 66' 5-17	16.36	0 4.0	2 0.04
7.1	01	Luther's ninety-five Theses	151	7 Matt. 15: 21-34	6.36	6 4.5	1 7.13
IVI	[3]	I Ducher a minety nito rinoses	Manager Co.				

MOON'S PHASES

New Moon, 1st, 6:26 A. M. Full Moon, 16th, 5:00 P. M. First Quarter 8th, 2:12 P. M. Last Quarter, 23rd, 10:32 P. M. New Moon, 30th, 5:39 P.M.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most high: to show forth Thy lovingkindness in the morning, and Thy faithfulness every night." Ps. 92: 1.

Da		Marramaha	> 49	1001	Sun	Sun	Moon
ek	Month	Novembe	31		rises		and
Week	Moi	MEMORABLE DAYS		Bible Readings	н. м.	н. м.	sets H. M.
		First M. E. General Conf.	1792	1 John 5: 4-13	6.38		
	2	Jenny Lind †	1887	John 15: 1-8			9.19
T	3	Stanley finds Livingstone		Heb. 10: 19-35			10.12
F				Heb. 13: 8-15			11.02
S	5	Ludwig Harms †	1865	Luke 17: 5-10	6.43	4.44	11.44
45		24th Sunday after Trinity		att. 9: 18-26; Col			
SI	6	Gustavus Adolphus †		Ps. 119: 89-105			P. M.
M	7	Willibrord †	739	Mark 7: 31-37			12.51
T			1674	Mark 9: 16-27		4.40 4.39	
W	9	Emil Frommel †	1896	Matt. 11: 2-6		4.37	ALCOHOLDS ATTENDED
T	10	Count v. d. R. Volmarstein †	1750	Ps. 13 Ps. 103: 1-18		4.36	THE RESERVE OF THE PARTY OF THE
				Isa. 41: 10-14	6.53		THE RESERVE OF THE PARTY OF THE
S	121	Theodore Passavant					
46		25th Sunday after Trinity		att. 14: 15-28; Tl			
S	13	Stephen Gardiner †	1555		6.54		
M	14	Jean Paul †			6.56		
T	15			Matt. 4: 17-25	6.57	4.31	
W	16	Suez Canal opened		John 5: 9-18 John 11: 1-44		4.30	Children and the little of the
		David Zeisberger † Ludwig Hofacker		Luke 14: 7-14		4.29	
F	10	Johann M. Boltzius †		Luke 18: 15-23			10.09
01	10						
		Memorial Sunday Offe					0.11
47	4	26th Sunday after Trinity					
SI	20	John Williams †		Luke 14: 25-35			11.21
M	21	Voltaire (Jean M. Arouet)		Ps. 1			A. M.
T	22	Cecilia		Isa 54: 11-17			12.31
W	23	Clement of Rome †	101	Isa. 55: 6-13 Eph. 6: 10-20		4.25	2.45
T	24	Thanksgiving Day	1748	Prov. 16: 1-8		4.23	
		Isaac Watts † Wm. Cowper		1 Tim. 6: 11-16		4.23	
81	201	win. Cowper	- 1 To 1			/.	
		First Sunday in Advent		Matth. 21:1-9; R			
S	27	Hoosac Tunnel opened		Rev. 22: 11-15		4.22	
M	28	Washington Irving †		Ps. 42		4.20	
T	29	Horace Greeley †		John 7: 37-41		4.21 $ 4.21 $	LONG THE RESERVE
W	30	Mark Twain (Sam. Clemens)	1999	JUHH 4: 9-19	1.15	14.21	1.00

MOON'S PHASES

First Quarter, 7th, 9:54 A. M. Last Quarter, 22nd, 5:41 A. M. Full Moon, 15th, 7:39 A. M. New Moon, 29th, 7:26, A. M.

"And the word became flesh, and went among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." John 1: 14.

December 1921 Sun rises	=						~	**
MEMORABLE DAYS Bible Readings Fises sets Sets Sets Sets H. M.		ys	Dogombo	110	1001	Sun	Sun	
T	A	t	Decembe		LUMB			
T	ee	uc		100000		rises	sets	
T	3	M	MEMORABLE DAYS		Bible Readings	и м	и м	
F 2 New Testament in Japanese 1879 John 3: 5-15 7.19 4.20 9.37 7.20 4.20 10.16			41 1 9 4 91	4 500	T 4 15 00	Control of the State of the Sta	-	
S 3 Countess Schwarzb, Rudolst. 1706 Rev. 22: 1-5								
Age	F	2	New Testament in Japanese	1879	John 3: 5-15	7.19	4.20	9.37
Age	8	3	Countess Schwarzb, Rudolst.	1706	Rev. 22: 1-5	7.20	4.20	10.16
S 4 Westminster Standards 1646 1 Cor. 10: 1-12 7.21 4.19 10.51	2				120011 227 2 0			
M 5	49)	Second Sunday in Advent					
M 5 Wolfgang A. Mozart † 1791 Num. 35: 9-28 7.22 4.19 11.21 T 6 First Convert in Australia 1863 Ps. 46: 1-11 7.23 4.19 11.50 T 8 Vatican Council 1874 Isa. 25: 1-8 7.24 4.19 P. M. T 8 Vatican Council 1869 Ps. 62: 1-8 7.25 4.18 12.44 F 9 Sir Anthony Van Dyck † 1641 2 Sam. 22: 1-7 7.26 4.18 1.12	S	14	Westminster Standards	1646	1 Cor. 10: 1-12	7.21	4.19	10.51
T 6 First Convert in Australia 1863 Ps. 46: 1-11 7.23 4.19 11.50 W 7 Konstantin Tischendorf † 1874 Isa. 25: 1-8 7.24 4.19 P. M. T 8 Vatican Council 1869 Ps. 62: 1-8 7.25 4.18 12.44 F 9 Sir Anthony Van Dyck † 1641 2 Sam. 22: 1-7 7.26 4.18 1.12 1.15 1.15 1.				1791	Num. 35: 9-28	7.22	4.19	11.21
W 7 Konstantin Tischendorf † 1874 Isa. 25: 1-8 7.24 4.19 P. M. T 8 Vatican Council 1869 Ps. 62: 1.8 7.25 4.18 12.44 F 9 Sir Anthony Van Dyck † 1641 2 Sam. 22: 1-7 7.26 4.18 1.12 1.								
T 8								
Treaty of Paris 1641 2 Sam. 22: 1-7 7.26 4.18 1.12								
S 10 Treaty of Paris 1898 Jer. 16: 19-21 7.27 4.18 1.42 50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5 S 11 Max Schenkendorf † 1817 Ps. 142 7.28 4.18 2.15 M 12 Albrecht von Haller † 1777 Ps. 122 7.29 4.18 2.53 T 13 Phillips Brooks 1835 2 Chron. 5: 11-14 7.30 4.19 3.32 W 14 First Wireless across Atl. 1901 Ezra 9: 13-23 7.30 4.19 4.25 T 15 Isaak Walton † 1683 John 2: 13-22 7.31 4.19 5.28 F 16 Boston Tea Party 1773 Luke 2: 45-50 7.32 4.19 6.34 S 17 John Greenleaf Whittier 1807 John 14: 1-15 7.33 4.20 7.45 51 Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7 S 18 Thirteenth Amendment 1865 Ps. 132 7.33 4.20 8.57 M 19 Bayard Taylor † 1878 Isa. 40: 1-11 7.34 4.20 10.09 T 20 Catharine Luther † 1552 Isa. 9: 1-6 7.34 4.20 11.21 W 21 Pilgrims land 1620 Isa. 11: 1-5 7.35 4.21 A. M. E 22 Chroix mas Day 1652 I John 4: 9-15		8	Vatican Council	1869	Ps. 62: 1-8	7.25	4.18	12.44
S 10 Treaty of Paris 1898 Jer. 16: 19-21 7.27 4.18 1.42 50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5 S 11 Max Schenkendorf † 12 Albrecht von Haller † 1777 Ps. 122 7.29 4.18 2.15 7.29 4.18 2.53 7.30 4.19 3.32 7.30 4.19 3.32 7.30 4.19 3.32 7.30 4.19 3.32 7.30 4.19 4.25 7.31 4.19 5.28 7.31 4.19 5.28 7.31 7.31 4.19 5.28 7.31 7.31 4.19 5.28 7.31 7.31 4.19 5.28 7.31 7.31 4.20 7.45 7.31 7.31 4.20 7.45 7.31 7.31 4.20 7.45 7.32 4.19 6.34 7.33 4.20 7.45 7.33 4.20 7.33 7.30	F	9	Sir Anthony Van Dyck †	1641	2 Sam. 22: 1-7	7.26	4.18	1.12
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MOON'S PHASES

First Quarter, 7th, 7:20 A. M. Last Quarter, 21st, 1:54 P. M. Full Moon, 14th, 8:51 P. M. New Moon, 28th, 11:39 P. M.

Denominational

In Review

DR. JOHN F. BALTZER, PRESIDENT GENERAL

Now and then it behooves us to stand still and review the days that are past. God forgets nothing; He does not need to review the past. The sins of Sodom, the life and the sufferings of Job, and the prayers and alms of Cornelius are unforgettably recorded in the divine memory.

The year of 1920, rapidly drawing to a close, is also thus recorded. God knows the record of each individual as well as the history of the nations and their leaders, and he weighs them all. Nor does he look at things thru the magnifying glass or thru the microscope of personal prejudice for political partisanship. He sees things as they are, even the hidden motives of the actors on the world stage are absolutely clear to him. The counsels of governments and the secrets of diplomacy are not secret to him. He knows those who are openly hostile as well as those who betray His cause.

The year that is past has shown the world how words may be played with. Great navies and a starvation blockade, children dying for want of milk, herds of cattle driven into a strange country, vacant store rooms and worthless money, lack of raw material, silent looms, coalless factories and water-ways not free for navigation—all this is called "Peace."

Eye witnesses have brought us some news from Germany. It is nothing to inspire praise, except it be the fact that a small group of faithful Christians are patiently and prayerfully bearing their heavy cares. The good Samaritan service rendered by Americans including the well organized relief work carried on by our own Church, has greatly strengthened the faith in a merciful God and the brethren in the "enemy country." So far our Government has not officially declared the state of war at an end, nor issued a proclamation of peace. Nevertheless the hand of mercy extends across the technical wall of separation, in order to give bread and milk, food and clothing to those who have fallen among thieves. Evidently the divine blessing rests upon this ministry of Christian mercy. This work has aroused great interest among our people, inspired large sacrifices of money and required much extra labor. During the past year more than \$100,000.00 have been received for European relief by the General Treasurer. In our central relief station at Halle, a./S. under the leadership of Dr. Krusius, a great work has been accomplished at which we heartily re-

In our own land our own Church has not been inactive. In honor of the 852 Evangelical young men who fell a victim to the world war, our young people have gathered a fund of \$50,000.00 for a Memorial Library at Elmhurst, thus bringing to a fitting close the splendid work

of our War Welfare Commission. In our Educational institutions and on our mission field "Forward" is the slogan. Elmhurst has been reorganized into an Academy and Junior College. Our foreign mission work is causing us no little anxiety. England will not permit our waiting workers to enter. New fields in Honduras, Central America, are being opened.

Since the beginning of the year the entire Church has been engaged in a Forward Movement, and 1920 will take its place in the history of the Church under this sign, which denotes a new period in our life and work as a Church. From almost all of our pulpits earnest and eloquent words have been uttered on behalf of personal consecration and the deepening of spiritual life, personal prayer life and family worship, Christian education and training in the Sunday school and confirmation instruction, enlistment for life service in the vineyard of the Lord, our responsibilities in regard to mission work in our own and heathen lands, our rights and our duties as stewards of all gifts given us by God, and the obligation of caring liberally for our invalid and retired pastors and the widows and orphans of departed ministers. The committee entrusted with the guidance and promotion of the Forward Movement has done a great and important work. For six months Pastors F. Frankenfeld, Rochester, N. Y.; R. Niebuhr, Detroit, Mich.; and lately F. E. C. Haas, Amsterdam, N. Y,. have given practically their whole time to this work.

Thus we are beginning a new year in the midst of one of the greatest tasks ever undertaken by the Synod. May the Lord who sees and hears and knows all, the past, the present and the future be with us. As we go forward, however, we stand still and pray: Whatever we have done unwillingly or wrongly in building Thy kingdom, O Lord, or whatever has been neglected in self-will or stubbornness—Thou knowest. Do not mark our iniquities nor take account of them! Awaken and inspire us to more obedient and faithful performance of our duty.

The Denominational Statistics

According to the figures compiled by the General Secretary, as published in the reports of the General officers and Boards, the nineteen Districts and two mission territories comprise 1,034 pastors serving 1,294 churches of which 988 have resident pastors. Of these 1,294 churches 1,019 are affiliated with the Synod. The total value of church property is \$20,258,847, with an indebtedness of \$1,555,586.89.

The membership statistics are indefinite and unreliable, owing to a difference of practice in counting the members, and because of a lack of general understanding and cooperation. The number of individual souls is given as 335,651; 156,826 individual members are reported, and also 144,678 paying members. Of the 69,658 services of worship conducted during the year 42% were in English. Of the 10,650 confirmands, 66% were instructed in the English language.

Societies and their members are reported as follows: Men's societies 268, with 15,733 members; Ladies' Aid societies, 1,046, with 66,668 members; young people's societies, 682 with 29,528 members; mission societies, 102 with 4,754 members; Sunday school societies, 359 with 4,910 members.

Amounts contributed by the churches are given as follows: new buildings, equipment repairs, \$538,900.89; debts paid \$384,591.36; current expenses \$1,472,342.11 making a total of \$2,395,834.36. For the denominational benevolences (those included in the budget) the following amounts were given: Reformation Day offering \$11,910.53; educational institutions \$14,353.37; home mission (including Immigrant and Seamen's Mission) \$21,663.33; foreign missions \$31,223.13; Ministerial Pensions and Relief \$7,642.58; the General treasury \$33,033.79; Church Extension Fund \$4,738.96 a total of \$124,565.69.

For other denominational purposes not included in the budget the following amounts were contributed: District treasury \$12,923.76; Endowment and trust funds \$8,057.37, students' support \$10,633.20; charitable institutions \$92,855.22; for war welfare \$27,057.74; Red Cross \$9,479.29; Y. M. C. A. \$7,993.98; general benevolences \$147,829.05, making a total of \$316,829.61, or a grand total of all amounts contributed by the churches of \$2,837,229.66.

THE STORY OF ELMHURST ACADEMY AND JUNIOR COLLEGE

BY DANIEL IRION, D. D.

The Proseminary

It was in the year 1871 that the proseminary was established. The formal opening took place on January 17 of that year at Evansville, Ind. According to the resolution adopted by the General Conference of 1869 the proseminary was to be a preparatory school for the theological seminary, as well as a training school for Evangelical teachers and also higher institutions of learning.

As long as the newly established institution was situated in Evans-ville it was obliged to content itself with rented buildings. As early as August 30, 1871, however, a new and real home was provided. It was on this day "Melanchthon Seminary" at Elmhurst, until then the theological seminary of the Synod of the Northwest, came into the possession of the Evangelical Synod of the West, thru the merging of these two church bodies. In December 1371, the Proseminary could be removed from Evansville to Elmhurst. Three years later the Synod of the West changed its name, and has now become the Evangelical Synod of North America.

Elmhurst, a beautiful suburb of Chicago, is an ideal place for an educational institution because of its favorable site and its natural beauties. There our Church possesses a very valuable tract of land, comprising 29 acres. The new institution therefore had abundant room

for growth. Melanchthon Seminary, however, had room for only 20 students, altho for a time 30 had to live there. An enlargement therefore became imperative.

The first new building erected, the present music hall, was dedicated in the spring of 1873, but the rapidly growing number of students made another enlargement of the present main building necessary in 1878. In 1896 the dining hall was built and in 1912 Irion Hall was opened. In the course of time four residences for professors were built on the north front of the campus.

From the beginning the curriculum was arranged to meet the purpose of the institution, i. e., to prepare students for the theological seminary. There were courses in religion, German, English, Latin, Greek, mathematics, natural science and music. This plan was revised repeatedly in the course of time. At first some elementary branches, such as arithmetic and geography were taught, but later elementary instruction was confined to the preparatory department, with the aim of gradually raising the requirements for the upper classes. These efforts finally resulted in winning for the Proseminary recognition by the State of Illinois as an Academy. The curriculum was considered sufficient preparation for the Freshman year of the State University, and in addition advanced credits were granted in Latin, Greek and German. This has been the status of the institution since 1900.

But the growing needs of the times constantly called for higher standards. The entrance requirements had to be raised. Gradually elementary instruction disappeared altogether and the Proseminary became an Academy with a five year course, until in January, 1917, the General Conference, convening at Pittsburgh, decreed that with the opening of the school year of 1919-1920, a new system should be introduced in so far as the Proseminary was to be reorganized into an institution with two departments, an Academy with a four-year course and a Junior College with a two-year course.

When, therefore, Elmhurst celebrates its 50th anniversary in June, 1921, we shall look back upon a Proseminary period of 48 years and upon two years of Academy and Junior College work. The new branches introduced; economics, psychology, history of philosophy and Hebrew bear witness on the one hand to the constant aim for higher and better things in the education of our young people, and on the other indicate that the chief purpose of the school is still that of preparing young men for the study of theology.

The number of students varied greatly. The school was opened in 1871 with nine students, but soon increased from 90-100, until in 1912 the highest number, 175, was reached. From then on, however, the number declined to 160-150-140. It is the aim of the faculty and the board of control to extend and improve the curriculum by increasing the number of courses, so that it may meet the needs of the young people of our Church in a more effective manner. This is especially true of the Junior College which, in addition to the courses of studies for

the coming ministers of the Gospel, is also to receive those preparing for other vocations.

On June 21, 1896, the Proseminary observed its 25th anniversary. it was a great day for the institution and it was celebrated by the Church in general, but especially in Elmhurst with special gratitude and pride. Dr. Paul L. Menzel, chairman of the Seminary Board, who has long since passed to his reward, spoke on 1 Sam. 7: 12. In his sermon he gave elequent expression to the gratitude of the Church for the divine blessing in the past, and to the hope of His help for the future. On that day there was also held an alumni meeting, the results of which was the firm determination to make, with the help of God, a still brighter future for Elmhurst.

Statistics

In the course of the 49 years of its existence the Proseminary has harbored 1,732 students. This number comprises all the graduates and those alumni who have spent at least one year in the institution and were honorably discharged.

As far as could be ascertained the alumni are now occupying position as follows: President General, 1; college presidents, 3; professors, 12; editor, 1; pastors and missionaries, 702; teachers, 157; physicians, 18; students in higher institutions of learning, 53; in other occupations, 655.

The last group comprises a large number of men whose character and efficiency is an honor to their alma mater. Lawyers, bank officers, engineers, mechanics, musicians, government officers, superintendents of orphans' homes, hospitals and other institutions are among the alumni of Elmhurst.

During the 49 years, and including members of the present faculty, 38 professors have taught in Elmhurst, including five directors or presidents. Of these 14 have passed into the larger life. The number of former students no longer living is 121. One of these, H. Maurer, was murdered by the Turks while serving as a missionary in Asia Minor.

During the period from 1871-1920 the following served as directors or presidents of the Proseminary: Pastor C. Kranz, 1871-75; died 1885; Pastor E. P. Muesch, 1875-80; died 1880; Pastor P. Goebel, 1880-87; died 1905; D. Irion, 1887-1919; H. J. Schiek, since 1919.

The library of the institution has grown from the small beginnings to a most respectable collection. Until 1911 it was the private property of a student's club, the Meusch Society. In that year it was acquired by the institution and is continued under the name of Meusch Memorial Library. At present it is housed in Irion Hall, but will find its permanent home in a special memorial building erected from contributions of the Evangelical League in honor of the 852 Evangelical young men who lost their lives in the great war. The heirs of the late Hon. Thomas B. Bryan presented it with the larger portion of his collection, about 3000 volumes, so that the total number of volumes in the library is now about 8,000.

"The Future of Elmhurst"

PRESIDENT H. J. SCHIEK

The Past of Elmhurst is an open book, and the interesting chapters thereof may be read by all who so desire. The forty-nine years of Elmhurst's history are eloquent with the story of Gcd's grace and love; of struggle and achievement; of growth and expansion.

The Future of Elmhurst is still a closed book, and its pages are as yet a blank. What chapters are still to be written? What deeds are still to be recorded? God grant that as the fingers of the future turn page after page with the speeding years, the story of Elmhurst may continue to speak of progress, of the deepening of the religious and the intellectual life of the students, of the widening of their spiritual and mental horizon, and of the sincere quest for truth, especially in Him, who is the Way, the Truth and the Life.

With the new school-year 1920-1921 we are entering the golden portals of the fiftieth school year of our institution. In the light of the golden portals our hearts are cheered and our souls exalted by the visions of a larger and greater Elmhurst.

There is, first of all, the vision of a full-fledged college. As yet, we are but a Junior College. In the near future steps will be taken to place Elmhurst in the ranks of colleges and make it the equal, if not the superior, of any college in the land. Our graduates should be able to obtain their academic degrees in our own institution, and our alumni should be among the learned, efficient, alert, aggressive and influential Christian leaders in all walks of life.

In the second place, there is the vision of better equipment. The New Memorial Library, the gift of our Young People's League, is now an assured fact. We are conscious of other needs, as follows:

The remodeling of the Main Building into a well-equipped Recitation Hall.

The erection of a new College Dormitory for our College men.

A new Music Hall with a spacious auditorium.

A Science Hall to house adequately the chemical, biological and physical laboratories with the necessary apparatus, and with a museum filled with interesting specimens.

The Extension of our Campus especially to the south of our present grounds, in order to meet the needs of the future years.

A modern Gymnasium and swimming pool.

An adequate Athletic Field, large enough for simultaneous interclass games, and modern enough for competitive games and meets with other colleges.

All these things are but *necessities*, such as every fairly equipped college has. We are not asking for luxuries. We do not wish them. But O, Evangelical Church, give us the things that we need for expansion, growth and greater efficiency.

In the third place, there comes to us a vision of greater endowments,—of magnificent and munificient gifts for Elmhurst. Money could not be better invested than in the training and molding of Christian character. Invest your money, dear readers, in living souls. The great needs of our own denomination, and the great world-needs demand that earnest attention be given Elmhurst, where students are trained for Christian service. We must get away from the spirit of petty giving and little-mindness in regard to our educational institutions. Only the best is good enough,—for it is for God and His Kingdom.

Can these visions be materialized? Why not?

Is our denomination less generous, less far-visioned, less energetic and alert than other denominations? The future will tell.

As followers of the Christ, interested in the upbuilding of His kingdom, let us resolve concerning Elmhurst:

"Because of the house of the Lord, our Gcd, I will seek thy good."

The Pasture Cliff

BY PRISCILLA LEONARD

"You ought to break the will. It's all Hiram Manning's doing," said Mrs. Thurber, indignantly, as she set her husband's supper on the table. Big Dick Thurber sat silent, with a tired, strained look. The trip to father's funeral had proved a hard experience, and Dick was no talker at the best.

"To leave the farm away from you and the children is a wicked wrong!" Mrs. Thurber went on vigorously. "Hiram Manning has no rights there. Who was he but just a hired man, who persuaded your sister to marry him secretly? Your father was hot enough about it—but Hiram completely got around him afterward!"

"I don't like Uncle Hiram a bit!" said 15-year-old Dorothy, and her elder brother Tom said, under his breath,

"I wish he were in the poorhouse, where he belongs!"

"Now, now, children, don't talk like that," said their father. "Your grandfather couldn't let your Aunt Sarah be in want."

"If he had turned her out," said Mrs. Thurber, "Hiram would have left her quicker'n a wink, and you'd all have been well rid of him. But now—all the money and the home farm are left to Sarah, and nothing to you but the pasture cliff, that isn't worth having."

"Well, father knew I had a good job here in town, and Sarah had nothing," said her husband. "Besides, he set great store by the pasture cliff."

"Yes, because Hiram deceived him so, talking about its being on the shore. But look at it, all high and rocky, and the marshes everywhere around the foot breeding mosquitoes, and no place for boats or bathing. All the real estate agents that lock at it say the same thing. Hiram was smart. He kept your father thinking there might be value in it, so that he could persuade him that leaving it to you was a fair division."

"Why don't you sue and break the will, father?" suggested Tom. Dick Thurber's tired shoulders straightened. "Because I believe in the fifth commandment, son—and because I promised my mother, when I was no older than you are, to look after my only sister Sarah, and I mean to do it, even if she has married Hiram Manning. Would you go back on your sister, Tom?"

"No, father, you know I wouldn't," said Tom soberly.

"Well—and there's more than that," said his father. "I always was strong. Your grandfather knew I could make my way, and I did. I have a good steady job. You children are in high school, and I aim to send you both to college, and give you both a good start in life. But I'd rather have you stand by each other and your mother and me, than have all the education and all the success that folks talk about now-adays. Your mother thinks so, too. She needn't talk"—with a smile—"for she takes up for me even against my own people—eh, Molly!"

"All I have to say, Dick Thurber," said his wife, "is that you need me to stand up for you, for you'd make excuses for a highway robber, if he took everything you had! Just the same, I'm willing to say that Sarah is a good sister as far as Hiram lets her be. If you give me time, perhaps I'll get resigned to your father having made that will. But just now, I do feel hot about it!"

If the truth must be told, down at the bottom of his heart, as he toiled at his office desk next day, Dick Thurber felt hot about it too. Life in the city was expensive, and the tiny sum of money he had laid by so far would cover only the children's education. "My life insurance will take care of Molly if I die," Dick thought, "but still I always expected what came to me from father would make enough for us both when I got too old to work. And father didn't mean it to be this way, that's the hardest part of it. Hiram Manning has tricked him in his grave. Yes, and more than that, he tricked father because he knew he could count on my not making a fuss, on account of Sarah. Seems as tho the better you try to be, the more mean treatment you get!" Dick laid down his pen, shook his head, and sighed. "Well, I don't have to settle that. My business is only to do right, and forgive Hiram, and leave it to the Lord." For Dick Thurber, in his worn office coat, was an elder of the church and a faithful, sturdy Christian day in and day out.

Meanwhile Hiram Manning, chuckling over the success of his schemes, was investing Sarah's money in ways that delighted his greedy soul. A city broker had come down especially to see him, bringing news of a rubber plantation, whose shares cost little and whose profits made Hiram's eyes fairly stick out. Also the broker had a few giltedged city lots, he said, which most people did not know about. Hiram had always craved to be rich, and now was his chance. He had hoped at one time that the pasture cliff would make his fortune, and had planned to have that willed to Sarah instead of the farm. But that had failed, for no real estate man would touch it.

Hiram walked out that afternoon, when the broker had gone back with his check in his pocket, and roamed across the big, bare grassy point, and looked down at the marsh land beneath. It would cost more to drain the marsh than the acres about could ever be worth. "It's a fine joke for Dick Thurber to be paying taxes on this, and me with land and money," he grinned. "When I came looking for work, who would have dreamed I would be master some day? But I knew it as soon as I saw how Dick stood by Sarah. They're all fools, the Thurbers. Sarah would stand by Dick today, if I let her, and give him everything she has. But I've something to say about that!"

He stood and watched the tide rolling in and running up the little stream at one side of the cliff. "My money is coming in like that. I'll be rich, rich!" he cried, and his mean face lighted up in ecstasy.

It looked promising, certainly. The rubber share went up, and paid a generous dividend within the next six months. A syndicate was rumored to be in treaty, the broker wrote, for the city lots. He sent Hiram alluring prospectuses of all sorts. Hiram chose a gold mine in Nevada. He meant to sell the hay and buy only a few shares. But he finally resolved to put a mortgage on the farm. Sarah resisted, but Sarah had resisted other things, and had learned that there was only one end when Hiram's will was concerned. She gave in and signed, and the mortgage bought a fine block of gold-mine certificates. In two years' time Hiram's dividends, he calculated, would be twice what the old homestead had ever brought in the way of crops.

Tom had started in college that fall. Dick Thurber was plodding along at the office as usual, and had gone without a winter overcoat to pay the taxes on the unsalable pasture cliff. The result was that when the great storm swooped down on coast and city, Dick Thurber came down with pneumonia. The cars had stopped, and he walked home in the gale and snow. Tired as he was, it was too much for his strength. For a week his life was in danger, and then there was a long and expensive convalescence. He did not guess it, but before the month was over, his wife and Dorothy ate dry bread so that he could have broth and medicine.

"Tom will give up college if he finds this out, and come home and go to work," said Dorothy.

"We can't use the money for Tom's education, not one penny. There's only one thing to do. You'll have to go to your Aunt Sarah and ask her for a loan. Fifty dollars will see us thru. Even Hiram can't refuse that much. I can't leave your father, but you can go on the early train tomorrow, and be back before dark."

"I can't ask Aunt Sarah!" said Dorothy. Then she saw her mother's careworn face, and her loyalty asserted itself. "Yes, mother, I can and I will! I'll start first thing in the morning, and I'll bring home \$50 if I have to go on my knees to Unicle Hiram for it."

Poor Dorothy! All the way down in the train her heart sank lower and lower. She was large and strong for her age, with a clever

mind, but she quailed before the thought of Uncle Hiram, the evil genius of the family. When she reached the station she was so pale that the old station agent, who knew all the Thurbers, was concerned. "Here, don't you try to walk up to the farm," he said. "Eph Mearns is going that way, and he'll take you in plenty of time for dinner. How's your father? I've been looking for him to be down ever since the gale."

"Oh, that dreadful storm gave him pneumonia, Mr. Peters," cried Dorothy.

"Well, well, no wonder he didn't come down. But of course we rather expected him every day. Whoa, there, Eph, here's Dot Thurber wants to go up to Hiram's." He chuckled. "I'll tell you something more when you come back, 'cause Eph's in a hurry."

Dorothy had no curiosity to listen to the old man's meanderings, for today the thought of her miserable errand filled all her mind. She was glad not to be troubled by any talk on the part of Eph, for Eph never talked. The dull remembered road, inland from the sea, led drearily thru wintry fields to the farm. Dorothy knocked at the door, and Uncle Hiram opened it.

There the surprises of the visit began. "Come in, come in!" said Uncle Hiram. His face was screwed into a smile. When aunt Sarah came in, he seemed to want to talk to Dorothy all the while himself. He took her around the farm before dinner and showed her the chickens and the dogs and the new wagon.

"Who brought you up?" he asked. "Eph? Nothing to say as usual?" and he laughed pleasantly when she assented. Then she told about her father's illness and with trembling voice began to tell of the need of a loan.

"Say no more, my dear," he said eagerly. "Sarah and I always have enough to help you out. Why, we've been talking it over only this week. We've had a good year with the crops. Now we feel that it may not have satisfied your father that his share was the pasture cliff. Old Mr. Thurber set a value on that cliff that no one else believed in. It's no good to anyone. But we live here, Sarah and I, and we're willing to take it off your father's hands for the sake of family feeling. You take this message home to your father, that we'll pay him \$500 for the cliff. That's better than a loan of \$50 any time, isn't it? You needn't say anything about it to Sarah—she wanted me just to tell you this way, by yourself."

Dorothy's soul seemed lifted up on a flood of relief. The tears stood in her eyes. Uncle Hiram looked away, as if to leave her time to recover herself. It was really wonderful the way he seemed to understand how she felt, and make it easier for her. So unlike Uncle Hiram—and then Dorothy, suddenly raising her eyes in a grateful look, surprised his keen glance back on her face, and felt a sudden cold shock go thru her. That look was the old Uncle Hiram, just the same, not changed one whit. What did it all mean?

Just then the dinner bell sounded and they went in. Aunt Sarah had made a pudding that Dorothy liked, and beamed upon her. But Uncle Hiram did all the talking. Dorothy answered at random, struggling with the problem of Uncle Hiram's behaviour. Should she thank Aunt Sarah for the money? No, for Uncle Hiram had said not to say anything more about it, and his word was law in the house. But why? but why? Why was he so generous and so kind, and yet watching her with the old mean, greedy look when he thought she didn't see? Dorothy was clever, but her mind spun helplessly in a vacuum when she tried to find a reason.

"I'll drive you over," said Uncle Hiram after dinner. "Come on out with me, and help me harness old Whitley, and we'll be off." Aunt Sarah hugged Dorothy goodbye affectionately, so affectionately that Dorothy felt ashamed for suspecting Uncle Hiram. Perhaps he couldn't help looking like that sometimes, even when he was trying so hard to be a good uncle.

"Five hundred dollars, don't forget to tell your father," said Uncle Hiram as they drove up to the station, "and tell him I'll have the deed drawn up and pay for the lawyer's fee and all, because he's too sick to bother with such things. I'll come in with the deed and the money, and all he has to do is sign. Have you got your ticket ready?"

"No," said Dorothy. "Mr. Peters is here and I can buy one. He said he had something to tell me when I came back, too."

But at that Uncle Hiram jumped out of the wagon before her. "You hold Whitey while I get your ticket for you. I'll pay for it—" he cried, and he was at the ticket office in an instant, leaving Dorothy with a more surprised feeling than ever.

Certainly Uncle Hiram was changed, for buying a ticket for any-body else was utterly unlike him. And somehow he had a queer, hurried anxious look, as he bought the ticket from the station agent, and, altho Whitey had never been known to start, he glanced over to her as if to be sure she was there—as if—as if—Dorothy's mind gave a sudden intuitive leap, and landed. As if he didn't want her to talk to Mr. Peters. And Mr. Peters had something to tell her about why he expected her father, and Uncle Hiram didn't want her to talk to Aunt Sarah about the pasture cliff, and he wanted to know if Eph had talked to her coming over, and the train would be coming along in another minute! Dorothy jumped out and ran over to the ticket window.

"Oh, Mr. Peters, what was it you wanted to tell me?" she cried. "Wasn't it something important, about why you expected father down here?"

Uncle Hiram, taken unawares, turned his old malevolent glance at her, and then smiled as by a violent effort, for the train came rattling in. "Just in time, and here's your ticket," he cried.

He fairly hoisted Dorothy along by one arm and put her on board, and when she turned to look for Mr. Peters, the agent had disappeared. "I guess what Peters wanted to say was nothing much." said Uncle

Hiram, drawing a deep breath. "He's an old fool, anyway. Goodbye, and don't forget to tell your father what I said."

The train was off. Dorothy, turning back in her seat, shut her lips tight to keep back a sob. There was something to know and she didn't know it. Uncle Hiram was tricking them again, and she couldn't help it, because she couldn't explain, even to herself, why she was so sure; and how could she ever make her father believe it? What could a girl do against Uncle Hiram? The hopelessness of the puzzle overwhelmed her like a salt, bitter flood.

"Well, Dot," said a friendly voice in her ear, "I thought I'd close up the office and come along a piece, and ride back on the 4:15." She looked up beheld Mr. Peters, with a shrewd twinkle in his eyes. "Guess Hiram didn't tell you, after all, did he? It looked to me as if he didn't want me te do any talking. But I went to school with your grandfather, and I've got just as good a right to talk to the Thurbers as Hiram Manning has!"

"Oh, Mr. Peters!" said Dorothy, sitting up very straight, "is it—isn't it—about the pasture cliff? Please, please tell me!"

"Well, I swan!" said Mr. Peters. "So Hiram didn't tell your father? I wonder what he's up to now! Why, that same big gale that gave your father the pneumony, changed the whole coast around here. The marshes are gone and just a weenty bit of the river and the sea is all around the cliff, and come spring there'll be half the real estate men in the city bidding for lots. Why, there's hundreds of thousands of dollars in the pasture cliff today, and that's why I've been wondering that your father hasn't been down. Of course, there's nothing doing yet, but it's well to make your plans ahead, for the real estaters are sharks and no mistake. Well, well—and Hiram never mentioned it to you?" Here Mr. Peters chuckled a bit. "Guess Hiram feels there really was a sad mistake made in that will—sence that big storm!"

Today Pasture Cliff is a fine seaside settlement. The Thurbers have one of the preitiest bungalows on it. They own the old farm, too, for just about the time they began selling building lots, Uncle Hiram's rubber shares and gold mine certificates stopped payment and the mortgage was foreclosed. Dick Thurber bought in the farm from the first proceeds from Pasture Cliff, and has given it to Aunt Sarah as long as she lives. Uncle Hiram is there, too—but only a poor paralyzed wreck now, struck down by the loss of the one thing dear to his heart, his hoped-for fortune. "For when you come to think of it," as Tom Thurber, now a promising young lawyer, said, "he came as near as a hair getting Pasture Cliff for \$500, and the blow of missing it, along with the rest, was more than Uncle Hiram's kind of man can stand. Now father—well, father's only worry is whether it is quite fair to Aunt Sarah for him to have Pasture Cliff at all!"

Social Progress

BY LOUIS WALLIS

This department of the Year Book is intended to be used in connection with articles in the Evangelical Herald under the heading "Justice and Righteousness in the Land: Monthly Comment on Social Progress from the Standpoint of the Gospel." Why should religious literature deal with social problems? This question has been taken up at various times in the Herald; and a few words on the subject may be in point here.

There is a profound sociological meaning in the very conditions of American church life. Our national constitution provides that Congress shall make no law respecting an establishment of religion, because in the old world various Christian denominations have been used in the form of aristocratic State Churches for the exploitation of the plain people. If the principle of a state church is once admitted into the political life of a nation, such a Church always and necessarily becomes a tool in the hands of the Interests. It always turns out to be part of the machinery for blocking the advance of democracy.

But this is not all. For Christianity, having been thus used by aristocracy from the times of the Roman Empire to cur own day, has been identified with doctrines which have obscured or concealed the full glory of the biblical Gospel as we find it in the scriptures of the Old and New Testaments. During many centuries in Europe, the plain, uneducated people were told with great solemnity and authority that the Bible and the Christian religion were concerned chiefly with the soul's salvation in heaven. Accordingly, the people were bidden to forget the troubles of this present world and look up to the skies; and while they were gazing heavenward, they were robbed and exploited by the ruling aristocracy.

The Gospel of the Bible is rising before the vision of the Church today like some hitherto undiscovered continent. We are beginning to see that the preaching of Jesus is concerned not only with the relation of the individual soul to God and heaven, but that it also strikes into the meshwork of property-relations on earth. It was the common people who heard Jesus gladly; while it was the wealthy oppressors of the people who put Him to death. And the masses who followed Him, listening to His parables and sermons, were right when they connected Him in lineal succession with the Hebrew prophets whom He quoted so frequently. We begin to grasp the social side of the Gospel when we turn away from the writing of theologians and take up the books of Amos, Micah, Isaiah and Jeremiah and the other prophets who prepared the way for the coming of Jesus.

And just here may be repeated a word of caution which has also been uttered in the pages of the Herald. We do not and cannot go back to the Bible for a program of socialism and social reform applicable to the twentieth century. The Bible does not tell you what political party

to vote for, or what economic program to favor. But it does most certainly tell you that God is concerned with justice and righteousness here and now in this present life. And it is exactly at this point that the official theologies of the churches have been so weak, because they have made the people oblivious to the great questions of wealth, poverty, monopoly and justice with which the Bible itself deals. It is the business of the Church not only to prepare us for eternity, but to give us a civic conscience and arouse us to the social problems which weighed upon the souls of Jesus and prophets.

Christianity Stands for Justice and Righteousness

From these considerations, we turn naturally to the religious statistics issued during the year by the Government. We have at present more than one hundred million people in this country, of whom only about forty-five million are connected with churches. These are truly impressive figures for a nation in which the church habit was once practically universal, and whose people have originated almost wholly from countries professedly Christian. The truth is that the ancient, one-sided other-worldly theology still represents the idea of religion as it stands in the minds of most people, even when they are not members of the church. And people are more and more frank to declare that they are not vitally interested in a religion of exclusive preparation for departure to heaven. The older theology, no longer sustained by the artificial power of the state, is losing its hold on people who are so busy struggling with the problem of high costs that they can give but scant thought to the other world. The newer and better understanding of the Bible has not yet reached the minds of the masses. Indeed, one of the dangers of the present transition period is that in relapsing from the older theology the people will temporarily drift into atheism and materialism. But this tendency will be met as the churches awake more fully to the broader revelation of the Bible, and bear witness to a God who is working in human history and human life here and now for the establishment of social justice.

Much publicity has been given to the report on the steel strike issued by the Interchurch World Movement, which very frankly points out that the strikers had a good case. We reproduce from the press dispatches giving comments by Mr. Daniel Poling, secretary of the subcommittee which investigated the steel strike for the Interchurch:

"There can be no doubt that the report will be regarded by the public as strongly favoring the laboring man's side of the case. The committee believes that such impression corresponds wholly with the facts it has discovered. The committee faced far-reaching difficulties by anonymous attack, by the rifling of its files, and by under-cover methods of every sort. But so vital does the committee believe its work to be, and so far-reaching its recommendations for these disturbed times, that its members were prepared to make the most extreme sacrifices rather than have the report fail. All the conditions that caused

the steel strike continue to exist. We feel that unless changes are made, another strike must come. In the measure that workingmen become intelligent and Americanized will they refuse to labor under such conditions."

The Church can come to terms with the new age only in the degree that it develops new centers of power and vision. What is needed today more than anything else is the opening of its mind so as to take in the elementary facts of the world situation. God is now putting the Church to the test of a discipline as severe as that which the prophets and saints underwent in biblical times. The religion of the Bible was born at a period of history like that in which we are living now. Great empires were sending their forces abroad to exploit weak peoples and tread down the rights of small nations; while in all nations the cost of living was going up, wealth was concentrating in the hands of the few, and the laboring and middle classes were in the grasp of big interests. If the Church cannot adjust itself to these conditions with reasonable promptness and bring its worship of God and study of the Bible fully into accord with the testimony of Jesus and the spirit of prophecy, then the record of decline will continue until the lesson has been learned or until God does with modern ecclesiastical organization what he did with the Church of Laodicea. Of deep significance is a manifesto recently published in the "Christian Century," an organ of the Disciples denomination edited by Rev. Herbert Willett:

"The Church now faces the greatest crisis in its history. The world has decided that it does not need the Church in its business. War conditions lessened by much the prestige of the Church. The present inability of the Church to get itself together and to function in helping the world out of its sorry predicament has further discounted its influence. The most serious aspect of this whole matter is that the rank and file of the Church's membership is uninformed concerning the present situation. This is largely due to unwise leaders, who persist in feeding the churches sentimentalities rather than bringing to them the facts, unpleasant as they doubtless are. There is too much softness and blind boosting in current religious journalism—too much talk of peace, peace, when there is no peace. The only real perils to the Church today are closed eyes and stopped ears."

The Results of War and Peace

The last year has carried the world to a point where we can begin to have a better perspective for viewing the causes and effects of the war. The lesson has been set before us; and we cannot escape the responsibility to become learners and to attend school. The war will be teaching its lessons for many years to come. The "peace" treaty turns out to have been made in the same spirit of vindictiveness and international shortsightedness that governed the diplomacy of Europe for generations and which helped to bring on the struggle. In its practical operation it ignores the earlier Wilsonian distinction between the German people and the Imperial German Government (made so promin

ently at the time we entered the war), and falls back into the uncritical psychology of mass-hatred between nations.

The most notable voice raised in criticism of a "settlement" which becomes more and more unsettled is that of an economist and financier who was the chief representative of the British treasury at the peace conference and member of the supreme economic council of the allied and associated powers, Hon. John M. Keynes. His book, entitled "Economic 'Consequences of the Peace," points out in severe language the failure of the conference to satisfy justice, to reestablish life and to heal wounds. The author emphasizes that the treaty includes no provision for the economic rehabilitation of Europe-nothing to make the defeated central empires into good neighbors, nothing to stabilize the new states of Europe, nothing to reclaim Russia, and nothing for economic solidarity amongst the allies themselves. If Mr. Keynes were a German, he would, of course, be hooted down or ignored by the allied and associated world; but being an Englishman, of English parentage, and (of all things!) the chief representative of the British treasury at the peace conference, he turns out to be a most embarrassing sort of person, who must be reckoned with, and whose book is actually having influence.

We can also see the inadquacy of the treaty in view of subsequent European conditions. Perhaps the President, from the beginning to the end of the war, did the best he could (or that he thought he could) in a very difficult situation. We know, in fact, that any President in this country is very largely surrounded by forces indentical with those of German junkerism and British toryism. And we know that these elements of our own household have been greatly disturbed and scandalized by the talk about making the world safe for democracy and drawing the distinction between the German people and the German Government.

We come back, then, to what we said in last Year Book (p. 57): "Prior to America's entrance into the struggle, no responsible spckesman for the Entente had proclaimed the war as a crusade for democracy. It was little more than a late chapter in the clash of rival European imperialisms before we came into the fray." Not only so; but the strongest and most active forces around President Wilson would have been glad for us to go in on the same terms that marked England's participation, namely, to "put down German militarism" and to "smash the Kaiser." These same elements, working always mainly in the background, would, if they dared, plunge us into war with Mexico. They are the lineal successors of the dark forces which so largely surrounded President Lincoln during the Civil War, and with which he, too, had to compromise and work, in order to carry on the fight to preserve the Union. From the standpoint of things as they really are, then, we can appreciate something of the service rendered by the idealism of President Wilson, even if he seems now to have been overwhelmed by the play of the more sordid factors in our national life.

The Land Problem

The preceding twelve months have done a great deal to bring to the attention of the American public a number of important facts in social economy which were pointed out in last Year Book. Newspapers and magazines have begun to play up the decline of agriculture and the decay of rural life. Matter is now frequently appearing in the press with reference to the numbers of farms which have gone out of cultivation in various states, the increase of tenantry, and the decreasing cultivated acreage in the nation as a whole. At the same time, the new Census figures of the cities reveal a corresponding overgrowth of the industrial centers and a resultant lack of balance in the population as a whole. Quite suggestive is a cartoon which occupied the front cover of a late issue of Collier's Weekly showing the figure of Columbia holding in her hand a balancing board with the city population on the heavy, downmost end, while the sparse, rural population rides high at the opposite end of the "teeter." The publicity given to these facts promotes the discussion which is an indispensable preliminary to the correction of the evils indicated by the facts. We are now beginning to realize certain problems which have pressed upon Europe for centuries, and which, when rightly understood, help us to grasp the meaning of events on both sides of the Atlantic.

In Europe, as in America, the underpopulation of the farming districts and overgrowth cf the cities have gone along with concentration of land and movable wealth in fewer and fewer hands and a sharpening of the distinction between social classes. The farmers of Europe, for the most part, have been peasants who have paid rent to titled landlords and who have also been compelled to pay heavy taxes. This has left the working agriculturist such a small annual margin over and above a bare living, that one or two years of crop failure have always set the weaker cnes adrift, while the soil has reverted to the landlord. In consequence, the steady tendency in Europe has been to overfill the industrial centers. But under such conditions, there have naturally not been enough man-sized jobs to go around among the seekers for work. Even if the available work were divided, or "rationed," among the applicants, so that all had jobs (as some think should have been the practice), the wages would necessarily fall below the level of a healthy subsistence. But the rationing cf work is both useless and impossible; and in actual practice there has been a scrambling competition among the workers which has forced the level of wages even lower than it would have gone under a "rationing" system.

As a result, the large employers of labor in the cities have constantly tended to accumulate a "surplus" over and above the immediate needs of their business and their families. And this, together with the surplus accruing to the landholding nobility thru the unearned growth of ground rental values, has persistently sought investment in foreign parts where it can be made to yield a greater dividend than when invested in the home country where land values are already too

high. Thus social injustice and class distinction in the old world have driven the great powers of Europe into a deadly rivalry for trade and colonial advantages.

The Unions and Socialism unable to Solve the Problem

The cities of the old world brought forth the labor union movement. which represents a natural and honest, but short-sighted, attempt on the part of the wage class to better its conditions. The union movement has done nothing for farm labor. It has bettered to some extent the position of certain sections of the wage class in the industrial centers; and it has been one of the forces that have compelled the general public to think about social problems. Having no realization of the primary and fundamental question of land monopoly and taxation, labor unionism has been based on a superficial analysis of economic conditions and problems. It has been assumed that the trouble with the working class is to be found mainly in the bad will of the employing class, and that by organizing for collective action and going on strike for higher wages and better conditions a solution of their difficulties could be reached. But neither unionism or strikes have solved or ever can solve the problem of employer and employee, "Labor and Capital"-so called; and all signs appear to show that during the last few months we have come to a time when this truth is being realized as never before.

As pointed out in last Year Book, the dawning consciousness of the futility of strikes has paved the way for the spread of socialism in the labor movement. Socialism, whose leading authority is Karl Marx, like unionism, had its first spread in European cities among the wage class. The day is fast approaching when the issue of socialism will have to be faced squarely by the American people. Its central doctrine is merely an extension of the labor union theory that the troubles of the working man are due to the capitalist who owns the tools and machinery of industrial production. While the earlier unionist merely asked for a larger share of what he produced, socialism demands that the private capitalist retire from the ownership of the plant, which thereafter shall become public property under democratic management and working class control. According to this theory, low wages are due to private capitalism itself, and must always necessarily continue so long as the "instruments of production" (i. e., factories and machinery) are owned and operated for private profit. The socialist platform, then, puts the public ownership of business over against the private ownership of business. This is the heart of the philosophy spreading thru the labor unions of Europe and America. It impregnates the English Labor Party which now contests with the Tory and liberal parties of that country for political power. It is at the basis of the I. W. W. and the Communist party in this country. Under the form of Bolshevism it seeks to gain power by revolutionary force and violence. Perhaps its frankest expression is in the preamble to the I. W. W. platform which openly declares that the wage class and the employing class have nothing in common.

Why American Farmers Go to Canada

While unrest and strikes and socialism have been spreading in the United States, and while our middle classes and our business men have been asking what is to be done, the Canadian Government has had agents in this country taking away farmers by the carload and locating them in provinces under a new system of landholding and taxation whose beginnings we have already noted (Year Book, 1920, pp. 63, 64). Some time before the war, emigration had begun to flow from the United States to Canada. This movement was checked by the war; but it has now set in again. An interesting report appeared in the Chicago Tribune (March 1, 1920), from which we reproduce the headlines and a few sentences: "Illinois Tenants Quit High Priced Land for Canada. Forty-two Cars of Families Off to Manitoba Farms. Inquiry as to the cause for this exodus develops that the high price of central Illinois farm land is largely responsible. Values have assumed staggering proportions since the war. Ordinary farms that were regarded as worth \$200 to \$250 an acre before the war are now being sold all the way from \$300 to \$400 an acre. Officials of the Chicago and Alton railroad agree that the demand for emigrant cars has been greater this year than in many preceding years, indicating that there is to be a great exodus." When I mentioned these facts in speaking to an audience of business men at Springfield, Illinois, a local railroad agent arose to say that on the preceding day he had personally known of five farmers who went over his road to Canada.

That the British colonies in America and Australia are in advance of the rest of the world in their approach to the social problem is quite evident. In Canada alone, the policy of untaxing improvements and personalty, and shifting these fiscal burdens to land values, has produced a number of interesting developments during the last year which should be observed in connection with the emigration of American farmers to that country. The taxation of land values, instead of being a burden on the farming class (as frequently represented), makes land more available to the actual farmer by breaking up speculation in this great, common resource which God has placed here for all of us. In a community where the movable proverty of the farmer is exempt from taxation, and only land values are taxed, the producing farmer pays no more than under the old system of the general property tax; and he may even pay less; while at the same time land is more easily procured at low prices, so that rentals and interest on purchases are far lower than under the present way of holding land.

A New Idea in Taxation

The Western Canada policy of taxing vacant land heavily and exempting movables from taxation makes it very difficult to hold the soil idle. The speculator must sell, and at a lower price than the land was formerly held at; so that real land users can secure a footing on reasonable terms. The speculator cannot add the tax to the price and

charge a still higher price (as many suppose). Thus, the Hudson Bay Company, which was chartered by the British crown two hundred and fifty years ago, and which has been holding vacant land all that time, has at last been forced by the new western tax policy to offer large tracts for sale. It is now putting advertisements in periodicals in the United States with the idea of attracting settlers to Manitoba, Saskatchewan and Alberta-just north of our Dakotas and Montana. These advertisements are worded so as to make it appear that the Company is very philanthropic; but the secret of the case is that they are being forced to sell because they cannot afford to pay the new taxes and still hold the land vacant. In the "Literary Digest" for May, 1920, they state that the land is offered at a low figure, and that there will be "no taxes on buildings, improvements, implements, machinery, stock, or personal property." This new policy is one of the talking points of the agents of the Canadian Government when approaching prospective emigrants in the United States; and, conversely, we have already seen that it is the high cost of land which is driving our people from our own country.

We have spoken of Western Canada; but one of the surprises of the year is the invasion of Eastern Canada by the movement for land freedom with such power as to shake the grip of the Liberal and Conservative parties on the government of the province of Ontario. This division of the country lies north of our entire Great Lakes region, and is the most populous province in the Dominion, numbering about two and one-half millions of inhabitants. Ontario contains Toronto, Ottawa, Hamilton and other cities, together with a large farming population. The new government of the province has been formed by a political combination of farmers, laborers and small business men; and one of its leading principles is the shifting of taxation from improvements and movables to land values. The same principle is favored by inference in the remarkable resolution adopted at a recent convention in Toronto by the Method:st Church of Canada, as follows:

"Whereas we believe the earth is the Lcrd's and the fulness thereof; that land was intended for the production of those commodities that are necessary for the sustenance and welfare of all the human race, and never for speculation; that speculation in farm lands contributes directly to the demoralization of rural life; that land speculation in cities contributes to the unhealthy congestion of the population, high rents and the high cost of living, despoils industry of its proper reward, and produces many other evils which press sorely on the working classes; that vast values created by the comunity should not go into the pockets of individuals, thus stimulating the gambling propensity in human nature, discounting honest work and encouraging the desire of men to acquire wealth without earning it, which is essential dishonesty, therefore resolved. That this conference expresses its strongest disapproval of these evils and injustices; and we believe it is the duty of the State to provide laws that will—as far as possible—prevent men from acquiring wealth without earning it, and by which these Divine gifts may be

used for the benefit of all. While this conference is of the opinion that the land question has become a serious ethical and religious question, we believe that it is not the function of the Church to outline a system of land reform; but it is the duty of a Christian people to set itself resolutely to find methods, thru legislation or otherwise, to alleviate, and, if possible, entirely abolish these evils and injustices associated with our land system."

It would be well to have this resolution read and explained in conferences of American churches, and adopted as it stands or with modifications. In accordance with the spirit of the utterance, it is the purpose of this department of the Year Book neither to formulate nor urge economic or political programs. Our aim is, rather, to show what is happening in the world—those changes, events, movements and tendencies which seem to us to be of fundamental significance in social progress. But in attempting to put on the screen a moving picture of the drama going on around us, it is imposible to avoid reference to the ideas and philosophies in the minds of the leading actors in the drama. Nor can we avoid expressions of judgment, both as to events and as to ideas and principles. In this, however, we only mean to spur the reader on to fuller study. We have tried to depict the rise of the great, overshadowing issue of social justice in our contemporary life. In the course of our sketch, the suggestion has been made that while the labor and socialist movements are sincere, their economic analysis is faulty and their programs largely wrong because they do not come squarely to terms with the basic monopoly of land. The issue emerges gradually, and, like all other questions, comes into public notice only by means of concrete developments. One of these developments, which has attracted a great deal of attention, is the recent unsuccessful attempt to form a new third party consisting of a combination of all the progressive elements in the nation.

Why the "Third Party" Failed

Recognizing the failure of two old parties to go to the roots of present issues, a group of middle class liberals, "the Committee of Forty-Eight," called a conference in St. Louis in December, 1919; adopted a brief platform; and met again in the following July (1920) in Chicago at the time of the Labor Party Convention. It should be explained that the Forty-Eight movement is the direct outgrowth of the "National Party," which was formed during the war, partly under the lead of loyal Socialists, such as John Spargo. The National Party held two conventions, and issued a lengthy and cumbersome platform which featured public ownership of "basic industries," but which also emphasized land monopoly and land value taxation. The National Party went out of existence after the war; but the non-socialistic elements conrinued to struggle for a new party, resolving itself into the Committee of Forty-Eight, the number used being an attempt to preserve the "National" idea under a new form by referring to the forty-eight states in the Union

The Forty-Eight platform adopted in St. Louis last December prought the land question into more prominence; there were not so many socialists in attendance as at the National Party Conventions; more "single taxers" were present; and the demand for public ownership was considerably reduced in scope. At Chicago in July, however, the leaders of the movement were compelled to face the consideration that if a new party of national proportions were to be formed at that time and place, some sort of compromise must be made with the Labor Party whose convention was also in session. The date of the two meetings was identical by pre-arrangement. The Labor group consisted of unionists and former members of the Socialist Party; and their platform was strongly socialistic, calling for public ownership and increasing control of business by the wage class. While both sides tried sincerely to compromise, the only basis on which they could have harmonized was one by which the Forty-Eight movement would be swallowed up in a socialistic propaganda of class warfare. Hence, the failure of the attempt to form a real third party at Chicago.

Nevertheless, the third party movement has helped to advertise the issue of land monopoly, and to make plainer the growing breach between European socialism and American individualism. Our American democracy has grown great thru the influence of our huge frontier; and it is in danger today by the comparatively recent absorption of the frontier in speculative holdings. Europe, in the same way, began to develop its modern social problems thru the wicked enclosure of the vast common lands in every country of the old world, the breakdown of the peasantry, and the overcrowding of the cities. The pressure in Europe was relieved by emigration so long as American land was cheap. But when our frontier was absorbed in speculative holdings, by the beginning of the twentieth century, Europe's safety valve was closed; the problems of the old world began to be reproduced in the United States; our farmers began to migrate into Canada; and the great war came on. Readers who wish to investigate the problem of the land further, may get from bookstores or from public libraries, Henry George's "Social Problems," and look up articles on singletax in the encyclopedias.

The Railroads

Students of the Year Book and the Herald will have our discussions of the railroad problem. We have spoken of the "Plumb Plan," offered by the railroad brotherhoods, proposing to deal in a fundamental way with the question of watered stock. This is the heart of the railroad issue. We have here a great public thorofare system, which is essentially public in its nature, like the streets of our cities, but which is, nevertheless, operated for private profit and not simply for service. Charges are adjusted for freight and passenger service in order to pay interest on capital which has no existence. We were enabled to go thru the war only by unified Government operation of the roads; but it is charged by the Plumb Planners that the railroad managers themselves

"sabotaged" the service during the war in order to discredit the Government. There was no Government ownership at all, but merely control by the Government. The return of the roads to private control by the "Esch-Cummins" bill has resulted in much uneasiness on the part of the employees and has provoked disastrous strikes. The President very tardily appointed a railroad wage board which has allowed increases of about six hundred millions of dollars (\$600,000,000), the same being followed by increases in passenger and freight rates amounting to fiften hundred millions (\$1,500,000,000). Instead of being settled by the new law, the railroad problem is still unsolved and more troublesome than ever. Private ownership of the railroads is proving to be more and more of a blockade to general business.

Our social progress during the past year has been marked by the new emergence of these economic and political problems, in which all minor issues (such as charity organization, race questions, etc.) are overshadowed. In the northwestern states, for instance, whole communities are dividing into groups for and against the farmer's movement know as "The Nonpartisan League," which was sketched in last Year Book. The League has come victoriously thru another political fight in which its possession of the North Dakota State government has been contested more hotly than ever by the Big Interests. The League is growing in South Dakota, Minnesota, Wisconsin Montana, Idaho, Neb, raska and other states, having a total membership of over two hundred thousand. It will probably soon capture the government of South Dakota. Information and free pamphlets can be obtained by addressing William Lemke, Pioneer Building, Fargo, North Dakota.

During the year, the writer has had the privilege of addressing a number of Evangelical churches; and, as one reared in a sister denomination, the Congregational, he takes this opportunity to testify to the progressiveness, spirituality and patriotic Americanism of the Evangelicals. If the purpose manifest in this branch of the Church Universal can be made nation-wide in the organized religious forces of the United States, the Kingdom of God will come with power.



THE SEMINARY BOARD

Eden Seminary, St. Louis, Mo.

Eden Seminary is the theological school of the Evangelical Church in America. Besides giving the students a general view of theology in its various branches, the course aims to prepare men for the actual ministry in the Evangelical Church.

Graduates from Elmhurst Academy and Junior College are admitted upon recommendation of the faculty of that institution. Students from other institutions are admitted after examination.

Twenty-eight candidates for the ministry graduated in May, 1920. The present enrolment is 75.

For further information address

PRESIDENT S. D. PRESS, Eden Seminary, St. Louis, Mo.

ELMHURST ACADEMY AND JUNIOR COLLEGE Elmhurst, Illinois

The Academy, open to graduates of the grammar school, gives a thoro four-year classical course in English, German, Latin, Greek, mathematics, and sciences, besides instruction in the Bible and Evangelical doctrine and in the fundamentals of vocal and instrumental music. The diploma of the Academy is accepted by any college that admits on certificate.

The Junior College is open to high school graduates and has a two-year course including choice of English, German, Latin, Greek, history, economics, sociology, psychology, chemistry, mathematics, history of philosophy, biblical sciences and leading to the degree of Associate in Arts.

Elmhurst is the logical preparatory school for young men who expect to enter the theological seminary. The classical course is also the finest kind of preparation for any of the professions. Our graduates are known as resolute and successful students wherever they have gone.

The 50th school year began on Sept. 8, 1920.

The present enrolment is 136.

For further particulars address

REV. H. J. SCHIEK, President, Elmhurst, Illinois.

FORWARD IN OUR MISSION WORK

THE FIELD—OUR HOME LAND

The Objectives

1. DENOMINATIONAL WORK—CHURCH EXTENSION

Planting and maintaining new churches in needy localities for people of our own faith: (a) In large cities; (b) in town and country; (c) among the Russo-Germans; (d) in the West and on the Coast.

2. WORK IN SPECIALIZED FIELDS.

(a) Immigrant and Seamen's Mission at Baltimore, Md., and Galveston, Texas; (b) City Rescue and Social Settlement work; (c) prospective work among the American Indians.

The Needs

1. THE NEED OF WORKERS.

- (a) For denominational work we need an increase of twenty-five per cent in our present force, i. e., twenty additional home mission pastors for 1921.
- (b) For special work we need four men (not necessarily ordained) specially trained for city work, and six trained women for city work.

2. FINANCIAL NEEDS FOR 1921.

Present budget, 80 workers, \$50,000.00; City Mission work, \$10,000.00; new work, \$20,000.00; salary increase, for 80 workers, 15,000.00; additional for administration, \$5,000.00; total \$100,000.00.

THE CHURCH EXTENSION FUND

This fund aims to assist struggling mission churches in acquiring their own church homes. Assistance is in the form of loans, made upon recommendation of the District boards for home missions to churches who are incorporated, in possession of a building site and able to furnish adequate security.

At this time the fund represents a capital of \$141,000 distributed among 120 churches, in 27 different states and provinces of the Union and Canada. Unfortunately, it is not yet possible to grant every application made, and a much larger working capital is imperatively needed.

Men and women of means can help splendidly by remembering the fund in their last will and testament.

Ask for special form of bequest.

Address all communications in regard to the work to Rev.

Theodore Braun, 1511 College Ave., St. Louis, Mo. Payments on loans should be sent to the treasurer, Mr. H. W. Huning, 3921 N. 19th St., St. Louis, Mo.

THE IMMIGRANT AND SEAMEN'S MISSION Baltimore, Md.

THE PURPOSE

The purpose of this mission is: (1) to serve the immigrants at the pier when landing, at the Immigrant Home when seeking shelter or help, and here in the city when employed but still in need of spiritual or social service; (2) to assist emigrants who leave this country for good, as well as tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore; (3) to help the seamen in port by conducting services on board their ships, visiting the sick among them in the city hospitals, providing a reading and rest room for them at the home, and arranging for suitable social gatherings.

THE WORK

On account of the war our threefold work has come to a standstill. Due notice of the resumption of our work will be given in the Evangelical Herald. Chairman of Board, Rev. Wm. Batz, 923 S. East Ave., Baltimore, Md.

THE BOARD FOR FOREIGN MISSIONS LOOKING BACKWARD

New workers could not be sent out since the 1920 issue of the Year Book appeared, but the men and women in the field have continued along the old lines of work, preaching, teaching, distributing medicine, training Indian workers, and equipping and organizing their Christians for evangelistic work.

A careful survey of the field shows the following:

In terms of square miles, 13,000, almost the area of Switzerland.

In number of villages, 8,000, meaning 8 thousand groups of people with needs as well as the opportunity of Christian service.

In number of human souls, 1,465,300, of whom only some 3,800 are at present in direct connection with the body of the Christian Church.

The staff now includes three Indian pastors, ordained in 1920.

As soon as possible, it is planned to send an ordained man, a missionary doctor and wife, and three zenana ladies.

In Honduras, Pastor H. A. Dewald, San Pedro, since Jan. 1, 1920, made thoro investigations and advises taking up definite work promptly. Preliminary work is to be inaugurated by sending out one ordained man and wife and one lady teacher.

AT HOME

\$137,000 for India; \$22,000 for Honduras; \$50,000 to assist the war-stricken missionary societies of Germany and Switzerland.

BOARD FOR MINISTERIAL PENSIONS AND RELIEF REMEMBER THEM THAT SPAKE UNTO YOU THE WORD OF GOD. Heb. 13:7.

Who Are They?

They are 103 retired Evangelical pastors, 182 pastors' widows with 38 small children. Most of them have little or no means. No one feels the high cost of living more acutely than they. The honor of our Church, which they served so faithfully, demands that we remember them.

How Have We Remembered Them in 1920?

In annuities and special relief appropriations, they have received a total average of \$191 per family, and for 1920 each family has been promised an increase of 20%.

How Ought We Remember Them?

Support the Evangelical Forward Movement, which endeavors to create a fund of \$200,000 in 1921 with the aim of raising it to \$1,000.000.00 in the next five years. The interest of this fund will enable us to remember them with the modest pension of \$225.00 for widows and \$305.00 for retired pastors.

At Blue Springs, Mo., our Church has a tract of land with six cottages, where a few of the retired workers or widows may find a home. The need for more cottages is imperative.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.50 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1712-18 Chouteau Ave., St. Louis, Mo.

EDEN PUBLISHING HOUSE

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Give Our Periodicals a Trial

THE EVANGELICAL HERALD

is the paper for Evangelical churches and homes, at \$1.50 per year.

THE EVANGELICAL TEACHER

is a monthly educational magazine devoted to every kind of Evangelical teaching. Single copies \$1.00 per year.

EVANGELICAL TIDINGS

is a weekly especially designed to meet the needs of the young people and the Sunday school. Single copies \$1.00 per year.

THE EVANGELICAL COMPANION

aims to interest the boys and girls of the Intermediate Grade. Single copies 75 cents per year.

THE JUNIOR FRIEND

wants to reach the boys and girls from eight to twelve years of age. Single copies 60 cents per year.

THE CHILDREN'S COMRADE

for the little ones under eight years of age. Single copies 50 cents per year.

Sunday School Helps

THE BIBLE STORY QUARTERLY

with the explanations graded for the Primary, Junior and Intermediate Departments. Fifteen cents per year regardless of quantities. Colored Lesson Pictures and a Picture Roll are also supplied with the Bible Story Quarterly, the former at Four Cents per quarter, or Fifteen Cents per year, the latter at Five Dollars per year.

THE ADULT BIBLE LESSONS

The price is Twenty Cents a year, regardless of quantities.

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The Evangelical Idea In Terms of Christian Life and Work

We are entering a new period in the history of the world and the development of the kingdom of God. Traditional views and institutions are being critically examined, existing ordinances and customs are being challenged, and only living and eternal truth has any prospect of withstanding the attack.

The Church must give consideration to all these doubts and questionings, nor dare she ignore even the widely prevalent revolutionary tendencies of the day. She does not need to fear either challenge, criticism or attack as long as she holds to her confession of Jesus Christ as the Son of the living God, and the Saviour, Redeemer and Lord of men, and recognizes His Gospel, the word of truth and life, as the very heart of her life and power. The gates of hell cannot prevail against the Church as long as she remains true to the conviction and confession that Christ alone can satisfy all needs of the human heart and solve every problem of human life. In discussing the subject "The Evangelical Idea in Terms of Christian life and Work" it will be our chief concern to make clear the character of the Evangelical Church in her relation to the religious and moral demands of the new era. In other words, the question to be answered is: How does the Evangelical Church in America, with the measure of spiritual power entrusted to her. expect to meet the religious and moral needs of the new period of world and church history we are entering?

Any attempt to set forth the Evangelical Idea in terms of Christian life and work immediately suggests the question: "What is the Evangelical Idea?" Much has been spoken and written about it and altho it has often been appealed to in discussing moral, religious and ecclesiastical questions, there has been lacking an authoritative and exhaustive definition, so that too often mere personal feelings were regarded as decisive, which naturally caused much confusion and difference of opinion on important and practical questions. Clearly, we owe it both to ourselves and to our fellow-believers in other denominations to state definitely and unmistakably just what we mean when we speak of the Evangelical Idea. The present writer by no means claims either authority or ability to give a final and authoritative definition of the Evangelical Idea. All he aims to do is to point out some of the fundamental principles that determine its content.

At the outset, however, let us bear in mind that both by derivation and definition the term "Evangelical Idea" implies the living and active power of the Gospel of Jesus Christ, and that in so far as by this term we seek to describe the particular manner in which the living and active power of that Gospel reacts upon the needs of the human hearts and the problems of human life, a final exhaustive and authoritative defini-

tion of the Evangeilcal Idea will never be possible. If life in general is action from an inner motive, a constant adjustment to changing physical conditions, then the spiritual life generated by the Gospel of Jesus Christ is action from an inward spiritual motive, a constant adjustment to changing moral and religious conditions and circumstances, and no hard and fast expression for its outward manifestation may be found, because every attempt to limit it to rigid forms will only hinder or render ineffective the living force which it possesses.

Some Fundamental Conceptions

Nevertheless we need not lack clearness as to what is meant by the term "Evangelical Idea." Tho physical life may not be expressed in a rigid formula, its development and expression is nevertheless determined by definite and clearly recognizable principles. The same is also true of the development and expression of spiritual life. In the Year Book for 1918 there appeared an article entitled "The fundamental Principles of the Reformation," being a paper read by Pastor The Oberhellmann, of St. Louis, at the conference of the Missouri District, in April, 1917, which, in brief but excellent manner sets forth the material and formal principles of the Reformation, and the ideal principle of the Evangelical Church. This article, we believe, contains the essential meaning of the Evangelical Idea, and for the present purpose we may condense its content into three fundamental propositions:

- 1. The living personal realization of salvation by the grace of God thru faith in Jesus Christ as an actual inward experience is fundamental to the Evangelical Idea, Rom. 3: 28.
- 2. The living, regenerating and victorious force behind this personal experience is the eternal and inexhaustible truth of the word of God, the sole, infallible and abiding guide of Christian life, teaching and conduct, 1 Pet. 1: 25.
- 3. The endless variety of ways in which the Spirit of God brings about this living experience in the life of the individual, as well as the inexhaustible diversity with which the Gospel of Jesus Christ manifests itself in the world and in human thought, makes the inward unity of His disciples, for which our Lord prayed so fervently the same night in which He was betrayed, John 17: 21, an essential condition for the existence and progress of the rule of God on earth.

In this extremely condensed statement we have the essential elements required for making clear the Evangelical Idea in terms of Christian life and work. For upon this living experience of salvation rests both the *inward* freedom from the law of sin, and also the *outward* freedom from every kind of moral compulsion. And this freedom of heart and conscience is made definite and assured by the sanctifying knowledge of Jesus Christ, His person and His work, in the light of which every human question is solved. On the other hand, this freedom of life and thought is maintained and strengthened by the unity of the Spirit in which the often sharply evident differences of opinion and diversities of experience balance and supplement one another. In the

following we shall endeavor to make clear the Evangelical Idea in terms of Christian life and work by applying these principles to the life and work of the individual Christian and to the Christian congregation.

The Evangelical Idea and the Individual

The heart and center of Christianity is the new inner life awakened in the heart of the individual thru the word of God. It is by means of the word of God that the Holy Spirit calls and enlightens and brings about a change of heart and true faith, from which in turn proceed justification and sanctification. Regeneration, i. e., the birth of the new life in man, is wrought by the triune God in baptism thru water and the Spirit. The essential element of the Evangelical Idea is thus the fundamental fact that the living experience of salvation, the birth of the new inward life, rests neither on human knowledge, the human will or human emotions, but solely on the influence of the divine life.

Any attempt to make the awakening of the new life, without which there can be no true conception of Christianity, in any way dependent upon human influences, methods or activities must therefore be immediately and emphatically rejected and condemned. A real spiritual awakening can never be due to mere excitement of the emotions, a transient expression of the will or the acceptance or belief of historical facts, or of creeds or confessions. True spiritual life is born only thru the influence of the Holy Spirit in the travail of a sincere and searching self-examination in the light of God's truth, a thorogoing humiliation and surrender to it, an intense longing for the new divine life and the readiness to sacrifice and do to death the old sinful life at any cost. Only such a real spiritual rebirth can clarify and purify mind and conscience and pave the way for a permanent change of heart, with conviction and confession of sin, renunciation of sin and a longing for the saving grace of God.

Such a new spiritual life will naturally seek expression in constant prayerful communion with God, in personal and family devotions, and in continued systematic study of the Bible in the home and the Sunday school. The absence of such an expression should cause serious doubt as to the reality of the Christian experience.

Spiritual Life Means Spiritual Growth

Only out of such an awakening, which stirs up and sobers the innermost heart life, can a normal and fruitful expression of spiritual life arise. For life means growth, and growth means inward strengthening and outward fruitfulness.

The inward strengthening of the new life naturally begins with conversion, the result of regeneration, i. e., with the faithful acceptance of the new life wrought by God. Here also the divine influence will naturally make itself felt, and the individual has really only to decide whether or not and to what extent he will permit the divine power to

become effective, and even in this decision the Holy Spirit exercises the determining influence, Rom. 7: 18 comp. w. Phil. 2: 13.

Conversion is thus neither a mere oral profession of Christianity, or the formal affiliation with a congregation, nor the aceptance of outward moral obligations. By virtue of the grace of Good real conversion makes itself known as an actual acceptance of the new life wrought by God, by means of which it becomes actually possible for the spiritually awakened person to leave the broad way and to give proof of the presence of Christian life by walking in the narrow way. The testimony of the Holy Spirit gives to those justified thru faith in Jesus Christ that inward joy and assurance of the sonship of God thru which the believer grows in the grace and knowledge of Jesus Christ, 2 Pet. 3: 18; to become a new creature, 2 Cor. 5: 17, i. e., to pursue holiness, without which none can see the Lord, Phil. 3: 12; Heb. 12: 14.

And this process of sanctification is also a work of divine grace by means of which the Holy Spirit transforms and daily renews the whole life in word and deed and makes it acceptable to God. It is a development of life, not the mere performance of outward religious duties, or the methodical adherence to a moral way of living. By means of the new inward life planted into the heart, and the growing personal fellowship with Jesus Christ, the old sinful life gradually loses its former attractiveness and the new Christlike life gradually developes in life, word and deed. Perfect holiness, however, in the sense of absolute sinlessness, is practically impossible as long as we dwell in a carnal body.

Since one's relation to earthly possessions is a vital part of human life, it is clear that it also must be brought under the influence of the Spirit of God. The knowledge and exercise of true Christian giving, i. e., the recognition of *God's ownership* of all we possess, and of *man's stewardship*, according to which he actually sacrifices, cheerfully, voluntarily and regularly, a definite portion of his income, is a natural and essential part of sanctification. See Mark 12: 41-44; Acts 4: 32-37; 1 Cor. 16: 2; 2 Cor. 9: 6, 7.

With the inward strengthening of the new life there goes hand in hand its outward fruitfulness. Life brings forth life, and the exercise of the new life naturally carries with it the influence of divine power on other lives and groups. Thru the living testimony of a life gradually growing more and more godly, and especially thru the public preaching of the Gospel of the grace of God in Jesus Christ, the Son of God, as the crucified and risen Redeemer and Lord of sinners, the living, regenerating and sanctifying power of the word of God is spread abroad and thus reveals its victorious life and power in human society.

Spiritual Freedom and Unity

This growth and development naturally demands such a measure of inward and outward freedom as will permit the new spiritual life to unfold and exercise its power to the fullest extent. Truly divine life will no more suffer the limitations of hard and fast doctrinal formulas, or rigid legalistic ordinances, than physical life can be confined within ar-

bitrary limits. Only the living truth in Jesus Christ makes truly and perfectly free, John 8: 31-36, and every disciple of Christ is called to this fullness of the freedom of the children of God, Rom. 8: 21; Gal. 5: 1, 13; James 1: 25. Thru the inward freedom from the law of sin and the slavery of the carnal body which is wrought by Christ, Christians, instead of desiring to rule according to the natural man, are enabled to exercise their freedom in voluntary service of their Lord and their fellow-men, according to the measure of their talents and abilities. The more one has become really and perfectly free thru faith in Jesus Christ, the less will he be inclined to use this freeedom as a cloak of wickedness, indolence and indifference. True Christian liberty seeks no selfish satisfaction of earthly or carnal desires, but only truth and righteousness; it cannot be content with the mere negation of existing ordinances or opposition to prevailing views, it is rather positive and constructive; like Christ himself it aims not to destroy but to fulfill. A Christian's freedom is known not by what he seeks for himself but by what he is ready to sacrifice in the interest of others and the whole body of Christ, and by his readiness to labor voluntarily, generously and enthusiastically for the Lord's cause in the world.

And the more the Christian who has thus gained his perfect liberty enters into the understanding of the glorious liberty of the children of God, the more will he also attain the growing knowledge of the unity of the Spirit, which, on the fundamental basis of a personal relationship to Jesus Christ and inward fellowship with Him, does not judge others but concedes to them the same measure of freedom of thought and action which he claims for himself, that spiritual broadmindedness which not only tolerates differing manifestations of the inward life but, with due appreciation of the diversities of gifts and functions, recognizes and esteems it as a further manifestation of divine life and power, just as the body is not one member but many, and again the members are many and the body one, 1 Cor. 12.

The Evangelical Idea and the Congregation

The thought of fruitfulness, of freedom in the exercise of spiritual life, and of the unity of the Spirit, naturally leads over into the relationship of individual Christians to one another, which brings us to the second phase of our discussion, that of the Christian congregation as a visible local fellowship of believers in Jesus Christ.

The word "church," probably dirived from the Greek word kuriakon, which means "belonging to the Lord," is the rendering in the New Testament of the Greek word ekklesia, which was first applied to the Christian society by Jesus himself, Matt. 16: 18. Until then Jesus had spoken only of the kingdom of God, or of heaven, a term which had its roots in Old Testament teaching, and which was familiar to all spiritually-minded Jews of His day. When it became clear, however, that the Jewish people as such would reject Him, and that His society must grow along independent lines, a new name was needed, altho it by no means abandoned the ideas which the former name conveyed.

Indeed, Matth. 16: 19 places the two terms into the closest possible relationship to each other. The word "church" occurs again in Matth. 18: 17, where it appears that Jesus conceived of it as a society possessing powers of self-government, in which questions of discipline, and therefore all other questions affecting the welfare and conduct of the society, were to be decided by the collective judgment of the members. In Acts the word is regularly used to designate the society of Christian believers, and it occurs both in a local sense, 5: 11; 8: 1; 13: 1; 15: 22; 18: 22, and in a wider universal sense as denoting the sum total of existing churches, 9: 31, also 1 Cor. 10: 32; 12: 28; Eph. 1: 22; Col. 1: 18, 24. For the present we are concerned only with the local church.

Fundamental Ideas

From the foregoing it is evident that the New Testament writers use the word to designate an organized community acknowledging the Lord Jesus Christ as supreme ruler and meeting—statedly or as opportunity offered—for religious worship and mutual edification. The fundamental ideas embodied in the meaning of the word "church" as used in the New Testament are those of faith, fellowship, unity, consecration and power, and if the churches of today are to conform to New Testament standards these ideas must be continually re-emphasized. Jesus could not begin to build His church until Peter had given expression to his faith in Him, and the Church cannot exist without men and women of such faith. And wherever Christian congregations stand for such a faith, the gates of hell shall not prevail against them.

If believers in Jesus Christ are thus vitally joined together by faith in Him, they are also naturally joined to one another, Rom. 12: 15; 1 Cor. 12: 27. The members of a church are called "brethren," and fellowship is put on a par with the apostles' teaching and the breaking of bread and with prayer, Acts 2: 42. This fellowship is first expressed in a community of goods, Acts 2: 44, and later in ministrations and charity, 2 Cor. 8: 4; Heb. 13: 16, but most clearly and sacredly in the Lord's Supper, 1 Cor. 10: 16, 17; Eph. 5: 30.

That there must be unity of aim and effort in an organization thus constituted, goes almost without saying. No house divided against itself can stand, and next to lack of faith no greater affliction can come to the society of Christian believers than lack of unity in aim and purpose, of complete and comprehensive cooperation.

The members of the churches are called "saints" in order to express both their separation from the world by means of God's electing grace, which makes them the chosen people of the new covenant, and to indicate the ideal of holiness at which they are constantly to aim, even tho they often fall far short of the ideal. Because those who are in Christ are a new creature, they are called to consecration, 2 Cor. 6: 17; 7: 1. Paul sees the members of the church as they are to be, and it is by "the washing of water with the word," by the progressive sanctification of its members, that the church herself is to be sanctified and cleansed.

The Congregation Must be Spiritually Minded

If the facts just set forth mean anything at all they set out in bold relief the essentially spiritual character of the congregation, which must therefore be regarded as determining the character of all its activities. And it is this feature which can hardly be overemphasized today. In our conception of the Christian congregation we must hold firmly to the fact that it is essentially a society of believers in Jesus Christ, not one of thinkers or workers, or even of worshippers, Acts 2: 44; 4: 43; 5: 14; 1 Tim. 4: 12. Nor is a believer in Christ merely one who intellectually accepts as true what is generally regarded as the teaching of the New Testament, but rather one who has personally laid hold of Christ as his Saviour and thus entered into that vital relationship which results in a new creation, 2 Cor. 5: 17. The churches of the New Testament were composed of persons who professed faith in Christ, and who were believed to have been regenerated, and who had been baptized. The local congregation must therefore give first attention to having its members conform to the ideal thus set up.

What makes a congregation strong is not numbers, nor efficient organization or management. Every person received into a church should understand that this privilege comes to him or her only as a resultt of spiritual aspirations, and that it carries with it definite spiritual obligations. There is no better time to make this clear than during confirmation instruction, when young people, after proper instruction, can be most easily made to appreciate the real character of membership in the congregation, and when it should be presented as the goal and climax of expression for the spiritual life. To seek members because of their wealth, social standing or some special ability is to disobey both the sepirit and the letter of the church's charter, to deny its essential character, and to defeat the very aims for which Christ established it. The real power of a congregation lies not in fine buildings, strong organizations or financial resources, but in the spiritual life and energy of its members as it becomes manifest in the Christian life and conduct and in their service to the community and to mankind. The church's peculiar glory is not a stately edifice, an eloquent preacher or a multitude of trained workers, valuable as all these are, but the faith, fellowship and unity of the members and their intimate relationship to the Head and Founder of the Church.

Out of this there will naturally follow the spiritual power and earnest consecration which brings forth the strong and general desire to sit at the feet of Jesus and, by listening to His words, seek to possess the one thing needful. For such members it will be impossible to partake of the Lord's Supper merely as an outward custom or a sign of formal connection with the church; they will rather come to the Lord's table hungering and thirsting after righteousness, and for the closest possible communion with their Lord and Saviour.

Since true membership in the church depends upon the personal faith of the individual believer, and his vital relationship to Jesus Christ as Saviour. Redeeemer and Lord, it is only right that this fact

be officially recognized by what is called "individual membership." In view of Gal. 3: 28 any discrimination between men and women members is wholly unjustifiable. Any one who has publicly confessed his or her faith in Jesus Christ is thereby a member of the church established by Christ, thereby automatically enjoying all the privileges it confers and assuming all the responsibilities that go with it. The manner in which such privileges and responsibilities are to be exercised naturally depend upon the age and the abilities of the members and are determined by the local congregation.

The Missionary Obligation

Where the members of a congregation are vitally related to Christ as their Lord and Saviour as members of His body, it will be impossible for them to be content with meeting for their own religious and mutual edification. The more real and vital their relation to Christ becomes, the more they will be impelled to communicate the spiritual life they have experienced to those who are still without. Every live congregation will feel the necessity of becoming actively evangelistic, i. e., to preach and teach the Gospel to all who have not yet come to believe in Jesus Christ as their Saviour, Redeemer and Lord.

No real believer can note without deep regret and concern the spiritual indifference and indolence of the masses of our people, as reflected by the widespread neglect of the public services of worship. There are of course various reasons why the Gospel message does not attract so large a percentage of the people (it is estimated that 60 percent of our people are practically untouched by the churches,) but the fact cannot be faced without deep anxiety both for the welfare of the people and the future of the Church. Being thus without spiritual influence this vast mass of humanity is all the more subject to the sinister and demoralizing influences of their own sinful hearts and the temptations of the world and the evil one, which, besides depriving them of the temporal and eternal blessings of the Gospel, also makes them a constant source of spiritual peril for members of the church. Both their own protection and compassion with those who are sheep without a shepherd should impel church members and their leaders to hold themselves responsible for reaching these multitudes with the Gospel.

Even the Old Testament condemns the unfaithful shepherds of the people, Ezek. 34, who have neglected their spiritual responsibilities. And Jesus himself, we are told, early in His ministry made it His business to look especially after those who were spiritually uncared for, Matth. 9: 35-38. The Twelve and the Seventy were sent out to seek the lost sheep of the house of Israel, Matth. 10: 6, and Jesus declared that to seek and save the lost was His own special mission, Matth. 18: 11. And His great final commission to His disciples is clear, emphatic and convincing, Matth. 28: 18-20; Acts 1: 18. The early churches had a special order of men whose work was that of announcing the glad tidings of the Gospel to those still ignorant of them. Eph. 4: 11, and

as they were not pastors of particular churches, they were able to go from place to place. Philip, Acts 6: 5; 8: 5; 26, 40; 21: 8, and Timothy, 2 Tim. 4: 5, are well known examples. In view of her own spiritual character, and for her own sake, as well as in the interest of the kingdom of God, no congregation dare ignore or disobey this direct command of her Head and Founder.

Nor does the fact that improper and sensational methods have been used to make people give heed to the preaching of the Gospel and for impressing its truths upon them afford any reason or excuse for such neglect. The responsibility for evangelizing the multitude outside the Church must be faced by every sincere Christian, and the one duty is not that of judging others but of doing one's best to meet the responsibility. There is no reason at all why Evangelical churches should do less than others in this respect, all the less so as the Lenten season offers a splendid opportunity for inviting persons not connected with the church, awakening new spiritual life and reconsecrating the entire church membership.

While the Church cannot convert any one—that is the prerogative and the task of the Holy Spirit working thru the word of God—the churches can by preaching and teaching the words of God be instruments of the Holy Spirit in calling and enlightening the unrepentant and unbelieving, so that He may lead them to repentance and faith and perform for them His work of justification and sanctification. Every congregation should be fully awake to its evangelistic opporunity and responsibility and make special provision for enlisting in this work the aid of any and all members who can be of help. There should also be a special denominational commission authorized to promote and direct such evangelistic effort and surround it with the necessary safeguards, that everything may be done decently and in order.

Why the Gates of Hell Prevail

While the above apostolic admonition, 1 Cor. 14: 40, refers primarily to prophesying and the exercise of spiritual gifts in general, it seems quite evident that its meaning includes much more. In view of the spiritual character of the congregation and its members the lives of the members as well as the activities of the congregation must naturally also be decent and orderly. In 1 Cor. 5: 13, Paul directly commands: "Put away the wicked man from among yourselves," which is merely a repetition of an ancient law of the Jewish Church, Deut. 17: 7, 12. The Christian congregation which suffers unrepentant sinners in its midst destroys the very heart of its life and harbors an enemy that must sooner or later bring about decay and corruption. It is no accident that Jesus mentions as the next step in the development of the congregation, after its spiritual foundation, Matth. 16: 18, the proper method of self-discipline, Matth. 18: 17. Evidently He wanted it clearly understood at the very beginning that the congregation could not afford to permit unrepentant offenders among its members without endangering its very existence.

And the same principle applies just as clearly to the congregation itself in the conduct of its temporal affairs. Here also everything is to be done decently and in order, i. e., in a manner worthy of the Lord who is the Head and Founder of the Church, above any reproach or criticism, and with due faithfulness and efficiency. The conduct of the congregation's affairs is to be in the hands of persons of blameless character and evident ability, 1 Timothy 3: 1-13. It is safe to say that the reputation of the church has nowhere suffered so severely as in the matter of raising the money needed for its work. Nothing can be more unworthy of the Lord than to obtain funds for the carrying on of His work by means of fairs, entertainments, bazars, commercialized amusements, or even more or less open gambling, and nothing has brought so much reproach and disgrace upon the Church in the eyes of the world. For a congregation or any of its societies or agencies to appeal to worldly, human instincts such as pleasure or profit for raising the funds it needs is to deny its spiritual character and to become fashioned according to this world. Money secured in this way is "tainted" as effectively as tho it were obtained by direct illegal or fraudulent methods. The principle of Christian stewardship and the Christian method of giving referred to on page 45 represent the only biblical and therefore the only legitimate method of meeting the expenses of the congregation and supporting the work of the kingdom. Self-evidently the income and expenditure of the congregation are to be handled in the most business-like and responsible manner that can be devised.

Leadership in the Church

In thus realizing the ideals of Jesus in the life and work of the local congregation its leadership is naturally of the utmost importance. In this connection the fundamental fact that, in accordance with the whole character and purpose of the church, Christ himself is the head over all things to the church, Eph. 1: 22, must not be lost sight of under any circumstances. It is also self-evident that the Church, as conceived by Christ and as originally organized by those possessing the fullest measure of His Spirit and therefore best able to apply that Spirit to the practical needs of mankind, could have no official priesthood or regular ecclesiastical order of leaders. In the light of Christianity the whole conception that men can have no access to God except thru a class of priests which represents men before Him necessarily vanishes. By virtue of their relation to Christ all believers have direct approach to God and consequently, as this right of approach was formerly a priestly privilege, all believers are priests, Rom. 12: 1; 1 Pet. 2, 9; Heb. 13: 15, 16. That none needs another to intervene between his soul and God; that none can thus intervene for another; that every soul may and must stand for itself in personal relationship with God-such are the simple elements of the New Testament doctrine of the priesthood of all believers.

In this sense the early churches were really little independent spiritual democracies, with no distinctions of rank between "clergy"

and "laity." For about three centuries there were no clerical orders of any kind, only a variety of spiritual gifts and a diversity of ministrations, 1 Cor. 12: 4-11; Eph. 4: 11. The great variety of gifts manifested in the several churches was controlled by the same Spirit; the offices were elective, not appointive, and the churches were bound together, not by the authority of one church over the others, or by that of one person, but by brotherly feelings and sympathy.

Thus the free spirit of Christianity expressed itself in free congregations, in which every member was to enjoy full freedom to develop his or her own particular gifts for the welfare of the whole body. There was a real spiritual democracy, i. e., true faith in the people and equal spiritual rights, opportunities and responsibilities for Jew or Gentile, slave or citizen, male or female, Ga 1. 3: 28. There can thus be no real distinction between a so-called laity and the ministry; the pastor is not an autocrat or a priest but a leader of equals, specially trained and ordained for special service in the interest of order and decency in the church, 1 Cor. 14: 40, and the members, men and women, are entitled to equal rights and opportunities for developing their special gifts to the glory of their Lord and the welfare of the congregation and the Church in general. And pastor and people are equally responsible for the growth and efficiency of the church in faith and works. In the organization of the congregation all members are to have equal rights to every office and field of service, as far as ability, age and experience qualify them for such service. Discipline in the church is not a matter for one-man authority but is to be exercised by the congregation as a whole.

This democracy in the Church needs to be much more fully worked out. Too many ministers still regard their office as a special order and privilege, rather than a special opportunity for consecrated service, and aim to master and control rather than to minister. Too many members in the churches claim special privilege or ability and there is far too little opportunity for all the members to serve with their special gifts. Both in the churches and in the Church at large the members are entitled to a larger freedom of opportunity, a more general recognition of their equal rights, a better chance to use their gifts in the interest of the congregation and the work of the whole Church. Too often also laymen do not realize and take advantage of the opportunities they could enjoy and are content to let a little group "run" the church; too often their indolence or indifference passes the whole burden on to the pastor, because the spiritual character of the congregation is not recognized or taken seriously enough.

The annual every-member canvass is the most effective method of keeping all individual members informed of the work of the congregation and its needs, and of giving all the same opportunity to interest themselves in its support and progress. There is little possibility of a group of persons "running" the affairs of the congregation, or of shifting all the burdens upon the pastor, where the every-member canvass is carried out reguarly, thoroly and intelligently.

The Power of the Keys

When Jesus founded the church upon the faith professed by Peter He gave him the power of the keys, i. e., of opening the kingdom of God to Jew and Gentile, Acts 2: 41; 10: 34-38; 15: 7, and also that of binding and loosing as well as that of forbidding and permitting, in other words, the power of regulating the spiritual life of the church, which was afterward extended to all disciples, Matth. 18: 18, just as the power to open the gates of the Kingdom was afterward extended to all disciples, Matth. 28: 18-20, a task which they could perform only as Christ himself was with them always and endowed them with power from on high.

This power of the keys was first exercised by the apostles, i. e., the Eleven, only in the ministry of the word, which was both general and local. In Acts 6: 2-4, however, we read of another ministry being established, that of the tables, and the persons chosen for this purpose—the apostles evidently did not claim the right of appointing them—before long also undertook to assist in the ministry of the word, as the examples, of Stephen and Philip show, 6: 8-10; 8: 5-11. The general ministry of the word seems to have been considered the sphere of the apostles, prophets, evangelists, teachers, and other persons with special gifts. The name apostle, however, was given to many others besides the Eleven and Paul, Acts 14: 14; Gal. 2: 7-9; Rom. 16: 7; 1 Thess. 1: 1-6, etc. The local ministers, who were called elders, bishops or pastors, seem to have had control of local affairs, membership the observation of ordinances, and the general oversight, that everything might be done decently and in order.

It is evident, therefore, that what distinctions there were in the apostolic churches referred wholly to fields of service and not at all to rank or authority. There is in the New Testament no warrant for ecclesiastical grades in the ministry of the churches; on the contrary, each local church was conceded the right to manage its own affairs and considered competent to perform every function necessary to its existence and welfare. The church in Rome exercised all the functions of a congregation without apostolic oversight, and even the mother church at Jerusalem claimed jurisdiction over the conduct of the apostles, Acts 11: 1-4.

In the sense of the apostolic church the ministry of the word is thus the regular and official preaching of the word and administering of the sacraments for the particular purpose of awakening, strengthening and developing the new inner life. In view of the universal priesthood of believers ordination as understood by Evangelical churches, is the official setting aside, thru those duly authorized by the local congregations, of capable persons specially called and trained for the ministry of reconciliation, without, however, thereby excluding the personal testimony concerning the experience of salvation thru faith in Christ on the part of so-called laymen.

Christian Instruction and Training

When Jesus took leave of His followers, He bade them go and make disciples of all nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things whasoever He had commanded them. From the very earliest times religious instruction, or teaching, had been regarded as a sacred duty in Israel, Deut. 6: 4-9; 31: 12, 13, especially since Nehemiah had established systematic and effective teaching of the law, Neh. 8, 9. Tho Jesus was unique as a preacher and healer, He was preeminently the Teacher, and His principles and methods of teaching still constitute the standard by which all true pedagogy is measured, and the ideal toward which all subsequent teachers have toiled with only partial success. Together, the Old and New Testaments employ 17 different words for various aspects of teaching. The early Church placed great emphasis upon catechising, and teaching was a special spiritual gift. The Reformation restored Christian instruction to its proper place in the work of the Church, and the Evangelical Church has always insisted upon the transcendent importance of thorogoing and systematic Christian education, both as a missionary agency and as a necessary means of developing character and the highest efficiency in service, 1 Cor. 12: 4-11, 28, 29; Eph. 4: 11, 12.

In the nature of the case the home or family was the first educational agency, and it must still be regarded as the most universal and the most effective school of religion, a fact which the congregation dare not overlook in its efforts to awaken, strengthen and promote the spiritual life. If it is the sacred duty of parents to give their children the best physical care, food, clothing, shelter and a secular education, the care of the spiritual life received in baptism, which is far more important for time and eternity, is an even gerater obligation. Without careful attention and cultivation the beginnings of the Christian life must languish and perhaps die, just as any seed grain cannot grow properly without due attention. The aims and methods of Christian instruction and training according to the Evangelical Idea have been fully explained in "Evangelical Fundamentals," Part Two, pages 131-35, so that it will be sufficient here to reassert the responsibility of the congregation to educate its children and young people in such a way that, by methods suited to each stage of their physical and mental growth, they may be made familiar with the truths of God's word, led to personally accept Jesus Christ as their Saviour, developed into Christian characters and encouraged and rtained for Christian service in the congregation and the Church. Nor dare the congregation overlook its responsibility for recruiting workers for the ministry and for missionary and deaconess service, or the Church neglect her duty of supplying adequate training for the different fields of service.

The Congregation and the Community

When Jesus called the society of those who believed in Him ekklesia. (i. e., those called out). He gave a new meaning to a familiar word. Thruout the Greek world and right down to New Testament times ekklesia was the designation of the regular assembly of the whole body of citizens in a free city-state "called out" by the herald for the discussion and decision of public business, Acts 19: 39. The translators of the Septuagint used the same word to render the Hebrew kahal, congregation, or community of Israel, especially in its religious aspect as the people of God. The word thus came into Christian history with associations alike for the Greek and the Jew. To the Greek it would suggest a self-governing democratic society; to the Jew a theocratic society whose members were the subjects of the heavenly King. This pre-Christian history had a direct bearing upon its Christian meaning, for the ekklesia of the New Testament is a "theocratic democracy," a society of those who are free, but are always conscious that their freedom springs from obedience to their King.

We have already pointed out that Jesus' use of the word "church," as the society of those who believe in Him, is not to betaken as a substitute for what He had in mind with the earlier expression "kingdom of God," and that in His mind there evidently existed a very close and vital relationship between the two. If we understand the kingdom of God to signify the rule of God, and if Jesus himself taught us to pray "Thy kingdom come, Thy will be done, as in heaven, so on earth," we cannot escape the conviction that He expects His dicciples to interest themselves in the accomplishment of God's will on earth. Mankind has no greater and more urgent need than that of learning to do the will of God, and the need was never so imperative and world-wide as it is to-day. We cannot believe that Jesus is content to have His believers merely pray that the will of God be done on earth, without using all their influence to see that it is recognized and realized in all human affairs and relationships.

And if the individual has a definite responsibility in regard to the doing of God's will on earth, it is quite evident that the Christian congregation, as a local fellowship of believers, also shares that responsibility. The idea that public affairs in general are "none of the church's business" is not in harmony with the meaning of the word ekklesia, as Jesus found it and adopted it for the language of the New Testament, nor is it in agreement with the spiritual character of the congregation, as a society of believers in Jesus Christ, i. e., persons who have been regenerated and are being sanctified by His Spirit. We cannot conceive how a sincere Christian, anxious to be what Jesus would have him or her be, i. e., the salt of the earth and the light of the world, who earnestly desires to live a fruitful life, Matth. 7: 16-19; 13: 8; John 15: 2-16, and who also takes his responsibility as a citizen of his country serioulsy, can keep out of the struggle for justice and righteousness in the land. The Son of God was manifested to the end that He might destroy the works of the devil, 1 John 3: 8. It is the task of the Spirit of God to convict the world of judgment, because the prince of the world hath been judged, John 16: 11; the judgment which Christ brought into the world is that the prince of this world hath been

cast out, John 12: 31. Neutrer in their personal life nor in their community relations and responsibilities can true and earnest Christians be unequally yoked with unbelievers; nothing can be more plain than the obligation of Christian believers to stand four-square for righteousness and justice and promote the rule of God in all the affairs and relationship of human life in their own neighborhood, community, state and nation as far as their influence can reach.

Pre-eminently it is the will of God that all men should be saved and come to a knowledge of the truth, 1 Tim.2; 4; that Christians should be sanctified, 1 Thess. 4: 3, and that by their well-doing the ignorance of foolish men should be put to silence, 1 Peter 2: 15. But the will of God covers not merely personal or home life, but the whole of human life; if God is to rule at all He must rule all; if He is to be King anywhere, He must be King everywhere, twenty-four hours a day and seven days a week. True, God can enforce His good and gracious will even without our prayers, but that cannot mean that His children may be indifferent about whether or not His will is being done on earth. Surely all who sincerely pray that the will of God be done on earth as it is in heaven, are keenly interested in having it thus done, and will, because of this interest, be ready to combat evil and promote righteousness in any way in which they can make their interest count, first of all in their personal and home life and then in their own neighborhood and community. If there is evil of any kind there, it is only because the influence of Jesus Christ has not yet become strong enough to drive it out. And it is very clearly the business of all true children of God to make the influence of Jesus Christ so strong that no evil thing can stand before it.

It is plainly unthinkable that it should be God's will that, among Christians, property interests should rank above human life and welfare; that vice and crime should flourish; that human beings should die from preventable accidents and diseases; that corrupt and self-seeking politicians should administer the affairs of government; that unjust and un-Christian laws should be on the statute-books; or that just and righteous laws should not be enforced. As Christian citizens the members of Evangelical churches are doubly responsible for the welfare of their community and of the nation, and no really Christian congregation can consistently hold itself aloof from common moral and religious movements in the interest of a more wholesome and righteous community life.



CHARITABLE INSTITUTIONS AFFILIATED WITH OUR EVANGELICAL CHURCH

mine the principles which are to govern the religious, moral, educational and social life developing in It is the task of the Board, in accordance with the instructions of the General Conference, to deterour charitable institutions and appearing in the work of the Church, and to encourage and stimulate the important work they are doing. The comprehensive character and far-reaching influence of this task may be seen from the following table. The figures have been revised by the superintendents to date of August 1, 1919.

Charitable Institutions Affiliated with Our Evangelical Church

Patients	in 1919	2,371	1,228	487	1,190	1,182	2,991		750	:	1,115	2	11,314
Sisters or Patients	Nurses	64	13	6	6	14	25	31	7	8	8	e	185
	Value	\$221,760	65,000	65,000	86,000	75,000	133,000	132,000	60,000	53,000	50,000	1	\$904,760
	Founded	1889	1892	1903	1909	1908	1910	1913	1915	e. 1915	1917	1912	
HOSPITALS	Superintendent	Rev. F. P. Jens, 4137 W. Belle Place	Rev. J. U. Schneider, 116 Lower 6th St.	Rev. G. S. Gerhold, 112 5th St.	Rev. J. L. Haack, 1815 Grand Ave.	Rev. T. Kettelhut, 5th and Division Sts.	Rev. F. Weber, 54th Pl. and Morgan St.	Rev. K. Rest, 306 E. Church St.	Rev. E. A. Jaeger, 412 N. 14th St.	Rev. J. S. Huebschmann, 1645 Superior Ave.	Rev. C. C. Haag, 1015 E. Jefferson	Rev. F. Giese, 2032 W. North Ave.	
	Location	St. Louis, Mo.	Evansville, Ind.	Lincoln, Ill.	Milwaukee, Wis.	Faribault, Minn.	Chicago, Ill.	Marshalltown, Ia.	East St. Louis, Ill.	Cleveland, O.	Detroit, Mich.	Baltimore, Md.	

\$531,000

EMMAUS ASYLUM

	83	73	26
	8	3	1=
	7	7	101
	55	1	55
	\$ 50,000	100,000	\$150,000 55 101 156
ded)	1893	1901	
(For Epileptics and Feeble-minded)	Marthasville, Mo. Rev. C. F. Sturm, Emmaus, Marthasville, Mo. 1893 \$ 50,000 55 28 83	Rev. J. W. Frankenfeld, Emmaus Asylum 1901 100,000 - 73 73	
	Marthasville, Mo.	St. Charles, Mo.	

ORPHANS' AND OLD PEOPLE'S HOME

St. Louis, Mo.	Mr. F. H. Helmkamp, R.R. 29 Welston, Mo.	1858	\$100,000	204	1
Hoyleton, III.	Mr. F. T. Hotz, Hoyleton, Ill.	1895	86,000	100	1.
Bensenville, Ill.	Rev. C. A. Mysch, Bensenville, Ill.	1895	50,000	92	20
St. Louis, Mo.	Sister A. Scheid, 1217 N. Jefferson Ave.	1858	25,000	1	3
Detroit, Mich.	Rev. J. B. Meister, 8152 W. Grand Blvd.	1879	165,000	120	à
San Antonio, Tex.	Mr. J. H. Koenig, R. R. 1, Box 21 B	1908	28,000	1.	7
Buffalo, N. Y.	Rev. M. R. Sennewald, Forks, N. Y.	1883	65,000	13	7
Blue Springs, Mo.	Rev. I. Th. Seybold, Blue Springs, Mo	1906	12,000	1	

ENDOWMENT AND TRUST FUNDS

Put your dollars to work while you live and they will keep on working after you are gone. The Trust and Endowment Funds help support:

Our Educational Institutions

Home Missions

Foreign Missions

Immigrant and Seamen's Mission
Sunday School Work
The General Treasury

A gift or legacy to any of these Funds will keep your name on the Honor List of Contributors even after death, and become an ever-flowing spring of helpfulness. See below.

FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see pages 72-77, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

THE CENTRAL SCHOOL BOARD for Week-day Christian Instruction

See the official directory, pages 72-77, for names and addresses of members and officers of the Board.

This Board seeks to stimulate and promote week-day Christian instruction and education in Evangelical church schools.

The experience of the past few years has taught us that Christian instruction and education must not be permitted to become a matter of language merely. The Christian religion is greater than any language, and the language in which Christian instruction is given must always be the one best suited to its highest efficiency for the greatest number of pupils.

If the aim of confirmation instruction is the development of Christian character; if confirmation itself is an act of personal consecration, by means of which the young heart accepts Jesus Christ as its Saviour and Lord, and pledges allegiance to Him and to the Church, which is His body, and if confirmation is to be the definite beginning of a conscious and steady spiritual growth, to be followed by regular and systematic Bible study and training for Christian service—then far more than a six or eight months' course of Catechism and Bible story teaching is required as a preparation for it. The Evangelical conception of confirmation is so big and so important that every opportunity afforded by Saturday, Sunday or summer school must be fully utilized in order to secure the best results.

The total number of week-day schools held was 548, with a total enrolment of 10,339; 10,650 confirmands were instructed in 800 confirmation classes.

In order to standardize Christian instruction in week-day schools the Board offers a series of pamphlets outlining suitable courses. Books I and II have courses for all-year church schools, for summer and Saturday schools, and for German confirmation classes. Book III gives plans for English confirmation classes. Book IV is a manual for Saturday and vacation schools. Copies of any of these booklets may be obtained from the chairman of the Board, Rev. M. Schroedel, Hoyleton, III.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.50 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1712-18 Chouteau Ave., St. Louis, Mo.

BOARD OF SUNDAY SCHOOLS

Objectives

LOCAL SCHOOLS

250 schools meeting the standard of efficiency.

Training classes in 25% of Sunday schools.

Adult classes in 30% of schools.

1,000 organized Young People's Classes.

10,000 family altars enrolled thru Home Department.

10% Sunday school membership increase.

10 Daily Vacation Bible Schools.

100 Sunday schools using Duplex Envelope System.

FIELD PROGRAM

- 1. A second summer school.
- 2. Schools of Methods in five districts.
- 3. Institutes in every district.
- 4. Educational convention in every district.
- 5. Organization of ten mission Sunday schools.

OFFICE AND FIELD FORCE

- 1. Three graded specialists.
- 2. Increased office staff.
- 3. Training of staff.
- Twenty young people training for parish and Sunday school work.

SUNDAY SCHOOL PROGRESS

The \$20,000.00 of the Forward Movement budget will make possible in 1921 the above program of promotion. This program aims to meet the five outstanding needs of religious education today:

- 1. A program of Sunday school extension.
- 2. The promotion of week-day and vacation schools of religion.
- 3. Close supervision and practical training for voluntary workers and training schools for professional leaders.
 - 4. Enriched courses of study.
 - 5. A more generous financial support.

HEADQUARTERS

THE BOARD OF SUNDAY SCHOOLS

Theodore Mayer, General Secretary

1718 Chouteau Avenue

St. Louis, Mo.

THE EVANGELICAL LEAGUE

The Young People's Department of the Evangelical Church

The object of the Evangelical League is to win and to hold ALL YOUNG PEOPLE for Christ and the Church and to train in Christian service. The activities of the Evangelical League are grouped under four departments which will promote all phases of League work:

I. RELIGIOUS WORK

Weekly Devotional Meetings. Companions of Daily Devotion. Life Enlistment. Stewardship. Study Classes.

II. MISSIONS

Missionary Meetings. Mission Exhibits. Missionary Information. III. Fellowship

Membership. Visitation. Socials. Outings.

IV. SERVICE

Publicity. Local Church. Community.

Organization

BOARD OF DIRECTORS

Pres.: Rev Paul Moritz, Vice-pres.: Rev. Th. Merten, Secretary: Miss Anna Rahe, Treasurer: Mr. Chas. A. Ittel, Mr. Carl Eifert, Rev. J. Overbeck, Rev. F. C. Kuether, Mr. Karbach, Rev. P. M. Schroeder, Rev. O. Schroerluke, Rev. R. Niebuhr.

DIRECTORS OF DEPARTMENTS

- 1. Religious Work: Rev. Paul Schroeder, 930 Marengo St. New Orleans, La.
 - 2. Missions: Rev. Th. Merten, 725 Reid Ave., Lorain, O.
- 3. Fellowship: Rev. O. Schroerluke, 3498 Scranton Rd., Cleveland, O.
 - 4. Service: Rev. J. Overbeck, 602 N. 5th St., Vincennes, Ind.

League Advance

OBJECTIVES FOR THE QUADRENNIUM 1920—1924

- 1. Forty thousand members enrolled in 1924.
- 2. Four hundred new Leagues organized.
- 3. Four hundred new Junior Leagues organized.
- 4. Eight hundred Leagues conducting weekly devotional meetings.
 - 5. Four thousand Companions of Daily Devotion.
 - 6. Four thousand Tithers.
 - 7. Four hundred Life Work Recruits.
 - 3. Four thousand in League Mission Study Classes annually.
- 9. Four Thousand new subscribers to the Tidings or the Herald.
 - 10. Four hundred Leagues observing League Day annually.

THE EVANGELICAL BROTHERHOOD

Stands for

Every man finding his task.

Every man working his task.

An effective interpretation of CHRIST among MEN.

A DIRECTOR OF MEN'S ACTIVITIES IS TO BE CALLED WHOSE DUTY IT WILL BE TO

- 1. Vitalize Bible Study
- 2. Organize Men's organizations
- 3. Plan programs of work for local organizations and groups of organizations.
- 4. Unite all men of the Synod for any given forward movement
- 5. Bring encouragement, inspiration and vitality to existing organizations
- 6. By personal contact train leaders of men in every section of the Synod for intensive Christian endeavor
- 7. Publish helpful literature concerning men's activities
- Confer, advise and promote the right kind of men's organizations.

OTHER INFORMATION MAY BE SECURED BY ADDRESSING

Dr. E. A. R. Torsch, 718 Starks Bldg., Louisville, Ky., President.

Hon. Wm. C. Hazelbeck, Portsmouth, Ohio, Vice-president. Mr. W. A. Ellersiek, 2228 Warren St., St. Louis, Mo., Secretary

Mr. Fred J. Drexler, 2126 W. Chestnut St., Louisville, Ky., Treasurer.

EXECUTIVE COMMITTEE

Rev. E. R. Jaeger, East, St. Louis, Ill.

Rev. L. G. Weber, Chillicothe, Ohio.

Mr. Otto K. Schmied, Baltimore, Md.

Mr. A. Kreikenbaum, Chicago, Ill.

Mr. M. O. Riehl, Evansville, Ind.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.50 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1712-18 Chouteau Ave., St. Louis, Mo.

OBLIGATORY OFFERINGS

NOTICE: According to a resolution of the Board for Budget and Benevolences the topics mentioned below are to be the subject of special sermons on the Sundays indicated, or at least a detailed explanation of the cause is to be given in the public services on those days.

- Reformation sermon—Eden Seminary, on Reformation Day, Sunday nearest October 31st, each year.
- 2. The claim of the District treasury—on the Sunday preceding the District conference.
- 3. The cause of the Church Extension Fund—on Reminiscere Sunday, the second Sunday in Lent.
- Missionary sermons—Mission day or oftener. The first Sunday in June has been recommended as Home Mission Sunday.
- Ministerial Pension and Relief, on Memorial Sunday, the last Sunday of the church year.

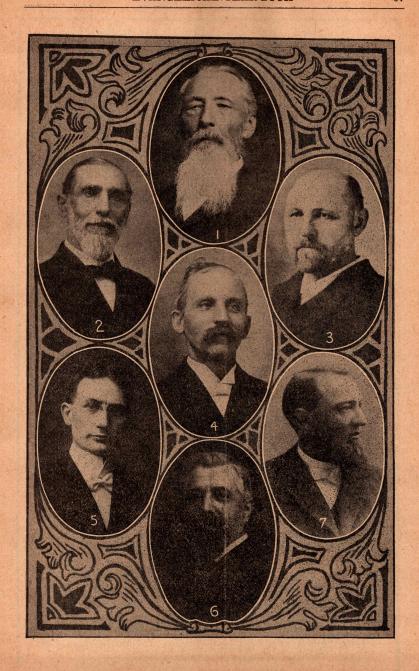
The federation of Evangelical Deaconess Homes, in carrying out the resolution of the General Conference providing for an annual presentation of the Deaconess work to the congregations, recommends that Oculi, the third Sunday in Lent, be used for this purpose.

Special offerings for Elmhurst Academy and Junior College are also recommended.

It should be added that under the new financial system the offerings for all these purposes are to be turned into the general treasury and allotted to the several Districts according to definite percentages.

BE	QUESTS FROM OCT. 1, 1919 TO SEPT. 30,	1920
1.	Meta Lenschau Young, Eden Seminary\$	204.27
2.	Hubert Gestadler, Foreign Missions, \$100; Minister-	
	ial Pension and Relief, \$300	400.00
3.	Mrs. S. Herrscher, Emmaus, \$100; Bensenville. \$100,	200.00
4.	August Lange, for Eden Seminary, Elmhurst Acad-	
	emy, Home Missions, Extension Fund, Minister-	
	ial Pension and Relief, each \$100	500.00
5.	Mrs. A. Muller, for Home and Foreign Missions,	
	each \$100	200.00
6.	William Marcks, Foreign Missions	242.50
7.	Mrs. H. Guether, Ministerial Pension and Relief	150.00
8.	A. and E. Volting, Eden Seminary and Elmhurst	
	Academy, each \$50; Home and Foreign Mission,	
	each \$100; Lepers, \$50; Blue Springs, \$25;	
	Emmaus and Hoyleton, each \$100; Samaritan Old	
	People's Home, \$25	600.00

1 6	A STATE OF THE STA	12.24
9.		400.00
10.	the state of the s	14.2
6,3	sicns, each \$15; Emmaus, \$10	140.00
11.	Margaret Schmidt, Blue Springs	528.83
12.	C	
100	Academy, each \$50; Hoyleton, \$50	150.00
13.		55.00
14.		
7.700	Pension and Relief, and Elmhurst Academy, each	
1-	\$25; Eden Seminary, \$30; Emmaus, \$50; Hoyle-	
	ton, \$45; Orphan Home, St. Louis, \$25	250.00
15.	August Moehnke, Foreign Missions and Togo Mission,	
	each \$50	100.00
16.	MY LAST GIFT, Eden Seminary \$500; Home and	
	Foreign Missions, Ministerial Pension and Relief,	
	each \$50; Caroline Mission, \$25; Orphan Home,	
	St. Louis, Good Samaritan Home for the Aged,	
12.54	each \$250; Deaconess Hospital, St. Louis, \$100;	
	Emmaus, \$150	1,425.00
17.	Adam Berghaeuser, Foreign Missions, \$100; Home	
	Missions, \$85; Relief in Balkans, \$25	210.00
18.	Mrs. W. Ellerbrck, Eden Seminary	50.00
19.	Mrs. E. Scheich, Ministerial Pension and Relief	291.11
20.	Mrs. N. N., Home and Foreign Missions, each \$50	100.00
21.	Mrs. A. H. Hennies, Ministerial Pension and Relief	582.25
22.	Edward Cramm, Home and Foreign Missions, each	002
	\$25; Ministerial Pension and Relief, \$20; Suffer-	
	ing in Germany, \$50; Emmaus and Hoyleton,	
	each \$25	170.00
23.	Charles H. Thurmann, Home and Foreign Missions,	
	each \$50	100.00
24.	Justus Petri, Home and Foreign Missions, each \$50;	10000
	Eden Seminary and Elmhurst Academy, Minis-	
	terial Pensicn and Relief and Emmaus, each, \$100	500.00
25.	J. H. Berger, Ministerial Pension and Relief, Orphans'	Doors
	Homes in St. Louis, Detroit and Hoyleton, each	
	\$25	100.00
26.	Ernst Hunecke Sr. and wife, Eden Seminary, Min-	7 ()
	isterial Pension and Relief, each \$250	500.00
27.	Mrs. F. Schemmer, Eden Seminary and Home Mis-	
	sions, each \$50	100.00
	Total\$	8,248.96



Evangelical Ministers Called to the Higher Life From October 10, 1919 to Oct. 1, 1920 First Group (Page 67)

PASTOR H. WULFMANN, see Year Book, 1920. (1)

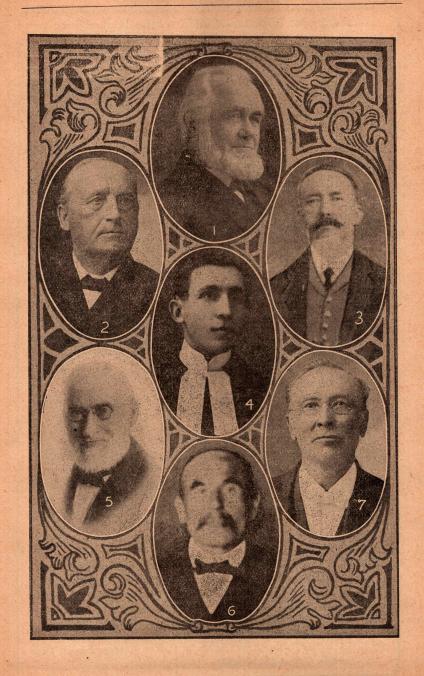
- PASTOR J. J. DAISS, born Nov. 29, 1850, in Korb, Wuerttemberg, died Oct. 15, 1919 in St. Louis, as emeritus. (2)
- PASTOR LOUIS KOHLMANN, born Feb. 3, in Wickede, Westphalia, died Oct. 16, 1919 as pastor of Friedens church, Chicago. (3)
- PASTOR F. W. SCHNATHORST, born April 7, 1857 in Eisbergen, Westphalia, died Nov. 11, 1919, as pastor St. Paul's church, Moline, Ill. (4)
- PASTOR ADOLF VOIGT, born March 13, 1874 in Einbeck, Hancver, died Nov. 21, 1919 in Chicago, as pastor of Immanuel church, Hanover, Ill. (5)
- PASTOR PETER SPEIDEL, born Sept. 19, 1855, in Moessingen, Wuerttemberg, died Nov. 27, 1919, in Buffalo, as emeritus. (6)
- PASTOR HENRY EPPENS, born Nov. 5, 1846 in Burlington, Ia., died Dec. 14, 1919 in Cleveland, Ohio, as emeritus. (7)

Second Group (Page 69)

- PASTOR G. DIETZ, born Aug. 21, 1840, in Stuttgart, Wuerttemberg. died Jan. 22, 1920, in Chicago, Ill., as emeritus. (1)
- PASTOR HENRY WALDMANN, born Feb. 3, 1836 in Muehlofen, Bayaria, died Jan. 26, 1920 in Cincinnati, O., as emeritus. (2)
- PASTOR M. W. E. RUDOLF, born Oct. 31, 1846 in Wuelfrath, near Elberfeld, Germany, died Feb. 7, 1920, in St. Louis, Mo., as emeritus. (3)
- PASTOR FRIEDERICH LAPIENS, born Nov. 21, 1886 in Jaegerischken, East Prussia, died Feb. 26, 1920, as pastor of Marion-Leissner School parish, Texas. (4)
- PASTOR ALBERT WINTERICK, born April 24, 1832, in Hetzerrath, Rhein Province, died March 8, 1920 in Cleveland, Ohio, as emeritus. (5)
- PASTOR J. F. K. TREFZER, born May 16, 1851, in Arago, Neb., died March 9, 1920, as pastor of Friedens church, Cleveland, Ohio. (6)
- PASTOR H. RAHMEIER, born 1840, in Westphalia, died April 18, 1920, in Aurora, Neb., as emeritus. (7)

Third Group (Page 71)

- PASTOR J. KARL MAYER, born July 17, 1841, in Plieningen, Wuerttemberg, died May 1, 1920, in Lodi, Cal., as emeritus. (1)
- PASTOR C. BURGHARDT, born April 19, 1847, in Silberberg, Silesia, died May 8, 1920, in Cleveland, O., as emeritus. (2)
- PASTOR T. C. GEBAUER, born March 1, 1867 in Ypsilanti, Mich. died June 3, 1920, as pastor of Zion church, Owensboro, Ky. (3)



Evangelical Ministers Called to the Higher Life PASTOR PHILIP SPAETH, born April 27, 1850, in Rheinheim, Hessen-Darmstadt, died June 21, 1920, as pastor of St. James' church, Buffalo, N. Y. (4)

PASTOR GUSTAV KLEIN, born Dec. 28, 1857, in Neustadt, East Prussia, died July 21, 1920, in Brookfield, Wis., as emeritus.(8)

PASTOR ERNST F. SCHMALE, born March 15, 1844, near Osnabrueck, Hannover, died July 25, 1920, in Elmhurst, Ill., as emeritus. (5)

PASTOR J. G. SCHEUBER, born Nov. 8, 1873, died Sept. 21, 1920, as pastor of Bethlehem church, Chicago, Ill. (6)

PROF. H. BRODT, born Feb. 15, in Zechlin, near Stolp, Pomerania, died Oct. 19, 1919, as professor emeritus, Elmhurst College, Elmhurst, Ill. (7)

Ministers' Wives and Widows (Oct. 1, 1919 to Sept. 15, 1920)
PAULINE K. MOHR, nee Krauss, wife of Pastor Em. C. Mohr,
near Carmi, Ill., born May 22, 1847, died Oct. 21, 1919.

CAROLINE BOEKER, nee Kamm, wife of Pastor L. C. Boeker, born April 8, 1878, died Nov. 1, 1919.

MARIE KOLLATH, nee Mueller, wife of Pastor E. C. Kollath, born May 2, 1888, died Dec. 12, 1919.

ELIZABETH KIRSCHMANN, nee Geiger, widow of Pastor C. Kirschmann, born Aug. 31, 1842, died Dec. 20, 1919.

LOUISE SEVERING, nee Lipp, widow of Pastor N. Severing, born July 5, 1848, died Dec. 29, 1919.

MARIE GYR, nee Groben, widow of Pastor J. Gyr, born Aug. 21, 1833, died Jan. 29, 1920.

PAULINE BETZ, nee Betz, widow of Pastor K. Betz, born Nov. 1, 1864, died Feb. 9, 1920.

FLORENTINE LAMPRECHT, widow of Pastor J. Lamprecht, born March 16, 1847, died Feb. 13, 1920.

MARIE JUD, nee Umbeck, widow of Pastor J. B. Jud, born Dec. 3, 1838, died Mar. 19, 1920.

MARIE M. HOFFMANN, nee Becket, widow of Pastor J. Hoffmann, born Dec. 10, 1841, died Sept. 17, 1920.

BERTHA WERNING, nee Berlich, wife of Pastor Em. F. Werning, born Oct. 23, 1842, died May 30, 1920.

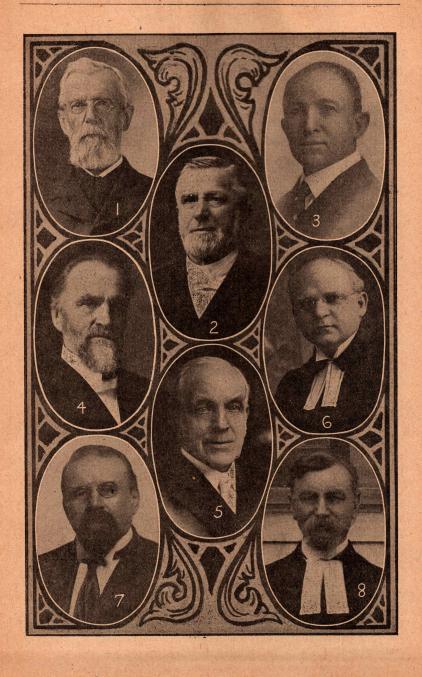
ANNA BARBARA LANG, nee Meyer, widow of Pastor J. J. Lang, born April 25, 1836, died June 7, 1920.

WILHELMINA K. NIEDERECKER, nee Guntrum, widow of Pastor J. Niederecker, born May 1, 1852, died June 17, 1920.

WILHELMINA A. SCHROEDER, nee Boehme, widow of Pastor A. H. Schroeder, born Dec. 10, 1864, died June 18, 1920.

PAULINE L. SCHWARZ, nee Kuemmerlen, widow of Pastor Em. J. Schwarz, born May 24, 1836, died Aug. 12, 1920.

SOPHIA MEYER, nee Rusch, wife of Pastor C. Meyer, born Dec. 16, 1875, died Aug. 28, 1920.



OFFICIAL DIRECTORY

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- 7. Missouri: President, Rev. O. Press, 1804 S. 9th St., St. Louis, Mo.; Vice-president, Rev. F. Klemme, 1016 Main St., Springfield, Mo.; Secretary, Rev. R. H. Kasmann, Hermann, Mo.; Treasurer, Mr. E. Hengelsberg, 5915 Cote Brilliante Ave., St. Louis, Mo.
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- 10. North Illinois: President, Rev. B. Howe, 618 E. Main St., Danville, Ill.; Vice-president, Rev. G. Niedergesaess, 5406 Leland Ave., Chicago, Ill.; Secretary, Rev. F. H. Krohne, 3617 Belleplaine Ave., Chicago, Ill.; Treasurer, Mr. W. A. Harms, 2733 Magnolia Ave., Chicago, Ill.
- 11. Ohio: President, Rev. S. Lindenmeyer, 646 6th St., Portsmouth, Ohio; Vice-president, Rev. W. F. Henninger, New Bremen, Ohio; Secretary, Rev. T. Eisen, 623 Jackson St., S. E., Sandusky, Ohio; Treasurer, Mr. J. F. Tesnow, 4609 Woburn Ave., Cleveland, Ohio.
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- 16. West Missouri: President, Rev. P. Stoerker, Jefferson City, Mo.; Vice-president, Rev. F. Umbeck, California, Mo.; Secretary, Rev. P. Niedermeyer, McGirk, Mo.; Treasurer, Mr. E. C. Treiber, California, Mo.
- 17. Wisconsin: President, Rev. H. Niefer, 550 Russell Ave., Milwaukee, Wis.; Vice-president, Rev. E. J. Fleer, 1538 8th St., Milwaukee, Wis.; Secretary, Rev. E. C. Grauer, 312 Fifth Str., Wausau, Wis.; Treasurer, Rev. R. Grunewald, 246 Sixth Ave., Wauwatosa, Wis.
- 18. Colorado Mission: President, Rev. J. Jans, 1736 Marion St., Denver, Colo.; Secretary, Rev. C. Buckisch, 420 10th St., Greeley, Colo.; Treasurer, Rev. P. Jueling, Windsor, Colo.
- 19. Washington Mission: President, Rev. F. H. Freund, Y. M. C. A. Portland, Ore.; Secretary, Rev. F. Oppermann, East Sound, Wash.; Treasurer, Rev. J. Hergert, 447 Failing St., Station B, Portland, Ore.

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apolis, Ind., recording secretary; Mr. Chas. Ittel, 1212 Termon Place, Pittsburg, Pa., treasurer.—Trustees for 1920—1924: Rev. J. Overbeck, Vincennes, Ind., Rev. F. C. Kuether, Ripon, Wis.; Mr. Arthur Karbach, Kansas City, Mo.; Rev. O. Schroerluke, Cleveland, O.; Rev. R. Niebuhr, Detroit, Mich.; Mr. Carl C. Eifert, Scotia, N. Y.

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English Periodicals

The Evangelical Herald and Evangelical Year Book, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Lcuis, Mo.; The Children's Comrade, The Junior Friend, The Evangelical Companion, Evangelical Tidings, The Evangelical Teacher, Bible Story Lessons, the International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, the Adult Lessons, Our Mission Sunday, Our Work in India, Rev. A. Rueceker, editor, Miss Louise Schellhase, assistant editor.

German Periodicals

Friedensbote and Evangelischer Kalender, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; Theologisches Magazin, Rev. H. Kamphausen, 9807 Cudell Ave., Cleveland, Ohio; Jugendfreund, Lektionsblatt (International Lessons), Neues Lektionsblatt (Bible Stories), Christliche Kinderzeitung and Unsere Kleinen, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

Training the Nerves

"How Mr. Sanborn has 'gone to pieces' under this misfortune. And how splendidly Mrs. Sanborn has come to the rescue," said Mrs. Hill to her husband, over the breakfast cups, as they discussed the family and financial troubles of an oldtime family, who had been friends of Mr. Hill's family for three generations.

"Yes," said Mr. Hill, thoughtfully, "but there is a reason."

"Tell me," urged Mrs. Hill. "Usually folks are inclined to leave such things to the guiding hand of Providence."

"Which is all right, up to a certain point, Marion," replied Mr. Hill. "But you surely believe that when God gave us good gray matter, He intended us to use it, do you not?" a bit doubtfully.

"Yes dear."

"And that this can be improved by careful use, and application?"
"Yes."

"Brain controls brawn, and the muscles obey the message from the power-house of mind. So, emotions should be trained, and from the start, to quick obedience. Mrs. Graves, Edith Sanborn's mother, knew this, and began the training of her baby very early. She was taught to overcome fear by investigation; to control worry thru faith and trust in God; to forget herself in seeking the greatest good for the greatest number of other people; in short, to develop as long as anything imperfect remained. She gained alertness, efficiency, and poise from this, and has been both balance-wheel and air-cushion for Walter many times, and when this last reverse of fortune came, sweeping away the remants of their once large fortune, she was ready to meet this emergency without a murmur and with quiet faith coupled with a brilliant business foresight and energy that will be almost sure to pull them thru."

"And Walter? How about him?"

"Indulged by both parents, foolishly so by his mother, he had only to want a thing to get it—regardless of other people's feelings. He was not trained to meet sorrow with hope, disappointment with cheer, distress with energy, pain with endurance; so that part of his manhood 'jellified,' instead of hardening his make-up. And as he was allowed to give way to all his emotions in childhood and youth, when he came into man's estate, thru the passing of the years, he stumbled when he should have endured, fell when he should have stood a bulwark against disaster, and now has gone all to pieces, as you well expressed it, when he should have shown himself a well-rounded Christian man, who could run with patience the race set before him."

"Bible truths are really made practical right thru this avenue of Every-Day Living. We have no more right to let our nerves, or tem per, or fears, get the mastery over us than we have to let our appetites or our passions dominate us. 'Cast thy burden on the Lord' is a distinct command. So is 'Love one another,' and unless we live what we

profess to believe, the world may not be amiss in looking upon us as hypocrites!"

"We pray, 'Thy Kingdom come: Thy will be done'—and then stand right against work for the Kingdom, because it doesn't happen to be our idea of how it should be done; and when God's will conflicts with ours, there's a cross made of the two, when they should run parallel. We pray for the cause of temperance, and vote with our political affinity, regardless of temperance. We profess faith in God, and run to the doctor to read our 'symptoms,' when a little common sense would be more to the point. We have no business to 'go to pieces' before disaster, and so add to the burdens of others."

Sorrow comes to all. Every family must meet trouble, of one sort or another—and if one member of it has been petted and pampered and his whims and deficiencies catered to, at the expense of the rest, his feelings and preferences recognized as the dominant note, he is not getting the right preparation for life as it really exists, nor as he'll have to meet it, sooner or later.

It is wiser, then, and kinder, not to overlook even the nerves, in the training of mind and body, and the following rules, which have proved their value many times, may help many others.

- 1. Keep the Golden Rule ever in mind.
- 2. Forestall a nervous condition, by special attention to personal solitude, extra rest and quiet.
- 3. Give up, for a time, all unnecessary work and social life. Surely, we all feel of importance in our "set"—or rut; and we are but, if our "nerves" are calling out anxious care from others, tears where we should reflect cheer, and anxiety which we have no right to implant, then, in justice to ourselves and others, we should give the tired nerves a chance to relax,
- 4. Change of diet, clothing, exercise, environment, even if only for a few days, in extreme cases, with plenty of out-of-door life—preferably in the quiet country.
- 5. Don't read by artificial light, when trying to ward off "nerves" or to recover from them.
 - 6. Avoid debates, and much conversation, for a few days.
- 7. Bathe often, taking a cool rub or cold plunge in the morning, but a warm or hot one at night.
- 8. Think of happiness, harmony, God's love, your duty and responsibility, and taboo disagreeable thoughts—until you can meet and slay them in mortal combat.
 - 9. Try to help others and make them happy in little ways.
- 10. "Hang on" to yourself when inclined to let yourself go. Don't permit the start, and the game is in your own hands.
- 11. "Cast all your care" upon God—and rest on His promises to shield and help you.
- 12. Seek to be of the greatest possible good to the greatest possible number of others.—Selected.

CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 1, 1920. Pastors designated with a * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

Abele, J., R. R. 3, Cook, Nebr. Adomeit, F. W., 630 N. Lotus Ave., Chicago, Ill. Agricola, E. R. O., R. R. 25, Chesterson, Mich. field, Mo. Alber, W. H., 805 S. Mechanic Jack-Alberswerth, Alf., Owensville, Mo. Albert, E. G., 831 N. Orange Grove Ave., , Pasadena, Cal. Albrecht, Alf., Box 48, Station A, Brooklyn, N. Y. Albrecht, Otto, Brownsville, Minn. Albrecht, Sam, Hartley, Iowa. Aldinger, E. G., R. R. 2, Lynville, Ind. Aleck, E., R. R. 1, Hudson, Kans. Amacker, Traugott, Berger, Mo. Arends, E., LeSeur, Minn. Arlt, H., R. R. 5, Kewanee, Ill. Artus, A., Orange Grove, Tex. Asmuss, W., R. R. 3, Hermann, Mo. smann, Ed. (Em.), 2821 Clarke St., Milwaukee, Wis. Assmann, Aufderhaar, W. H., Minier, Ill. Auler, Harold, 1821 Hickory St., St. Louis, Mo. Awiszus, H. M., 157 Montealm St., Winnepeg, Man., Canada.
Bachmann, A. W., 4538 Livernois Ave., Detroit, Mich. Bachmann, C., Cattaraugus, N. Y. Bahnsen, A. M., 156 6th St., Richmond, Cal. Bahnsen, H. T., 3120 Neosho St., St. Louis, Mo. Bailey, H. W., Dysart, Iowa. Bajpai, Simon, Raipur, C. P., India. Baltzer, A., 733 Maplewood Park Blvd., Rochester, N. Y. Baltzer, D., 1215 Texas Ave., Houston, Baltzer, E., 6328 Emma Ave., St. Louis. Baltzer, F., Nashville, Ill.

Abele, Ad., Elliston, O.

Abele, F. J., R. R. 3, Milford, Nebr.

Barkau, Walt., Brighton, Ill. Barnofske, H., R. R. 1, Seguin, Tex. Bartels, W., 235 So. 41st St., Louisville, Ky. Barth, C. J., R. R. 3., Hampton, Iowa. Barth, H. L., Kewaskum, Wisc. Bassler, Phil. H., Baltic, O. Batz, W., 923 East Ave. ,Baltimore, Md. Bauer, Carl, Professor, Elmiurst, Ill. Bauer, W., 634 Catharine St., Syracuse, New York. [Ill. Baumann, C. F., 167 Fifth St., Aurora, Baumann, W. F., 3589 Kimmel Rd., Cleveland, Ohio. Baumgaertel, H., Okawville, Ill. Baur, Fr., R. R. 4, Box 151, Webster Groves, Mo. Baur, Theo, New Baden, Ill. Baur, W., Prof., 1617 Hunt Rd., Eden Seminary, St. Louis, Mo. Bechtold, C., (Em.) 2906 Askew Ave., Kansas City, Mo. Bechtold, Fr., R. R. 2, Foristell, Mo. Bechtold, W., Kahoka, Mo. Becker, A. H., 1831 Carondelet St., New Orleans, La. [luth, Minn. Becker, E. J., 219 10th Ave. East, Du-Becker, H., Ellinwood, Kans. Beckmeyer, Theo., 158 E. Main St., Frostburg, Md. Beecken, P., 929 Elizabeth Ave., Marietta, Wis. Beier, E., Carmi, Ill. Beisenherz, E., Jamestown, Mo. Bek, C. (Em.), Box 94, Seward, Nebr. Bekeschus, Ed., R. R. A, Houston, Tex. Bemberg, F., R. R. 4, Baldwin, Kans. Bendigkeit, Chr., Bennett, Iowa. Benkendoerfer, C., (Em.), Electra. Tex Benthin, P., Donnelson, Iowa. Berdau, E., Hartsburg, Mo.

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Weber, M., R. R. 1, Box 58, Washington, Weber, Louis G., Box 342, Chillicothe, O. Wehrli, Allen G., Eden Seminary, 6700
Easton, St. Louis, Mo. [Bend, Ind. Weichelt, H., 417 W. LaSalle Ave., South Weishaar, J. A., 202 E. 3d St., Williamsport, Pa.
Weiss, C. E., R. R. 3, Medaryville, Ind. Weige, F., R. R. 1., Hoberg, Mo. Weltge, F., R. R. 1., Hoberg, Mo. Weltge, F. W., Holyrood, Kans. Weltge, P. W., Holyrood, Kans. Weltge, Wm. (Em.), Palatine, Ill.
Weltge, Wm. B., 18 So. Hickory St., Duquoin, Ill.
Wenth, Paul, Millstadt, Ill.
Werner, Wm., 11 5th Ave., Longmont, Colo.
Wenning, Fr. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill. MISSION HELPERS

Werning, Fr. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill.

Dieffenthaler, Wilh. K., Raipur, C. P., E. India. E. India. Kettler, Elise (on leave of absence). Enslin-Suger, Mrs. Helen,

TEACHERS' REGISTER

Teachers serving in Evangelical week-day church schools. Those without a * are members of the Synod.

Mich. [Louis, Mo.

Austmann, P., 1526 Mississippi Ave., St.

Beckmeyer, Edw., Washington, Mo.

Berg, Ed., 210 W. 9th St., Michigan City, Indiana.

Braun, C., 4407 Harris Ave., St. Louis,

Boettcher, F., 4242 N. 20th St., St. Louis, Missouri.

*Brink, Leonhard, Hoyleton, Ill.

Buchmueller, S., 3842a Sullivan Ave., St Louis, Mo.

Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.

Düe, Edw. H., 1816 S. 9th St., St. Louis, *Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich.

*Gerdes, P. H., Box 325, Elmhurst, Ill.

Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.

Gubler, O., 734 Livernois Ave., Detroit, Helmkamp, F. W., Supt. Orph. Home,

R. R. 29, Wellston, Mo. Hotz, F. T., Supt. Ev. Orphans Home,

Hoyleton, Ill.

*Kitterer, H. A., Delray, Mich.

Klocke, 711 East 1st St., Merrill, Wis. Kloppe, Fr., Geronimo, Guadalupe Co. Texas.

*Koelle, Ophilie, 340 W. 64th St., Chicago,

Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas.

*Kuhagen, Wm.

*Arudt, F., 9150 Rathbone Ave., Detroit, Malkemus, L. F., 1347 S. 14th Str., Newcastle, Ind.

*Marten, Wm.

Michel, J. A., 2221 Cortez St., Chicago. Illinois.

Mohr, Chr., 909 Jefferson St., Jefferson [Louis, Mo. City, Mo.

Moritz, W. F., 4024 Greer Ave., St.

Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.

Pundmann, Anna, St. Charles, Mo.

Racherbaeumer, Louis, Hoyleton, Ill.

*Reinke, Julius F., R. R. 29, Wellston Sta., St. Louis, Mo.

*Ritter, Arthur, Holstein, Mo.

*Saege: F., Prof., Eden College, St. Lou

Saeger, L., St. Charles, Mo.

Scheidemann, Antonia M., Orph. Home, Bensenville, Ill.

Schlundt, D., 2008 W. 21st St., Chicago,

*Schmale, J. E., Prof., Elmhurst, Ill.

Schoppe, A., Orphans Home, R. R. 29, Wellston, Mo.

Schuessler, H., 833 State St., Quincy, Ill.

*Schuessler, W., 5139 Loomis St., Chicago, Il.

Seybold, P. C., Davis, Ill.

Struckmeyer, Carl, Waterloo, III.

Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.

Warma, H., Quincy, Ill.

Wiegmann, G., 5215 Justine St., Chicago, [Louis, Mo. Ill.

*Luchrmann, Emma W., Lexington, Mo. *Wilking F W. 3007 McNair Ave., St

EVANGELICAL DEACONESSES

Baltimore, Md., 336 S. 14th St. Lincoln, Ill., 7th and Walnut St.

Sister Lena Nos

Chicago, Ill., 54th Pl. and Morgan St.

Sister Minnie Volz '' Alma Wiegmann

Cleveland, Ohio

Sister Emma Weiler "Christina Winter

Cincinnati, Ohio, Clifton Ave. and Straight St.

Sister Greta Luken
Anna Meyer,
Margaret Sperber
Rosa Hummel
Lizzie Detmer
Magdalena Dorsch
Anna Maurer
Flora Meckstroth
Elise Moschel
Amanda Sandmeyer

Detroit, Mich., 1015 East Jefferson Ave.

Sister Clara Behnke
"Emma Marzahn
"Emma Martzke
"Melinda Schmid

East St. Louis, Ill., 15th and Illinois Ave.

Sister Ella Jaeger " Anna Lenger
" Verlia Woltemath

Evansville, Ind., Cor. Mary and Iowa St.

Sister Lena Appel
"Sophie Bartelt
"Lena Braun

Faribault, Minn., 5th and Division St.

Sister Amalie Klopsteg Emma Kroehler Johanna Marquardt Emily Mayer Caroline Pepmeyer Eleonore Pielemeier Marie Schwenk
Lydia Suter
Magdalene Suter

Sister Charlotte Boekhaus
'' Rosa Gerhold
'' Minnie Hahn
'' Adele Hosto (Parish
'' Louise Mernitz (Parish work- Chi-

Marshalltown, Iowa

Sister Sophie Hubeli " Erna Schweer " Marie Woizeschke

> Marthasville, Mo., Emmaus Asylum

Sister Julia Koch
"Martha Schlottach
"Emma Schultz

Milwaukee, Wis., 1815 Grand Ave.

Sister Ella Loew
"Irene Recht
"Lela Rutz
"Edna Stoenner

Rochester, N. Y., Cor. South and Highland Ave.

Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.

Sister Pauline Bergstraesser

Gerhold

Pauline Bergstraes
Olga Borgmann
Lydia Buschmann
Hulda Echelmeier
Mary Feutz
Minnie Flottmann
Bena Fuchs
Olinda Fuhr
Magdalena Gerhold
Anna Goetze
Katie Keek
Theresa Kettelhut
Elizabeth Kunze
Hilda Mall
Mathilde Mathes
Johanna Nollau
Marie Nottrott
Marie Oehler
Anna Pohlmann
Louise Radloff
Martha Roglin
Alwina Scheid
Hattie Sieg
Lena Soehlig
Katherine Streib
Hulda Sturm

On Furlough

Sister Emma Fruechte, Winnebago , Minn. "Martha Wolf, Mederplanitz, Sax-

WIDOWS OF EVANGELICAL PASTORS

Mo.

Mo.

Mo.

Angelberger, L., 2242 W. 95th St., CleveApitz, O., 2715 Hugo Ave., Baltimore,
Maryland.

Baltzer, Lydia, 6218 Berthold Ave., St.

Louis, Mo.

Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.

Barkmann, M. H., 1204 N. Washington
St., Junction City, Kans.

Becker, Phil., 1029 19th St., Milwaukee,
Wis.

Bender, E., 116 Washington St., Junction City, Kans.
Becker, Phil., 1029 19th St., Milwaukee, Wis.
Bender, E., 116 Washington & Plymouth St., Lemars, Iowa.
Berens, Clara, Elimhurst, Ill.
Berger, A., Brighton, Ill.
Berger, A., Brighton, Ill.
Berges, W., 2020 Sunny Side Ave., Burlington, Iowa. [Buffalo, N. Y. Berner, Eliz., 6 Grandview Ave. Sta. H., Beyer, E., Evang. Church Home, Forks, N. Y.
Bierbaum, C., Cecil, Wis.
Bierbaum, A. J. H., Minier, Ill.
Bierbaum, E., Minier, Ill.
Bierbaum, E., Minier, Ill.
Biermann, 2437 Cortland St., Chicago, Ill.
[Cleveland, O. Orinoco St., Blum, Dorothea, R. R. 3, Barrington, Ill.
Baehr, Emilie, 710 16th Ave., Minneapolis, Minn.
Bolz, Bertha, Van Wert, Ohio. [Ohio. Brenner, Lina, 37 Perrine St., Dayton, Brändli, L., Blue Springs, Mo. Brodmann, M., 1106 Lafayette St., Beardstown, Ill.
Brodt, K., 115 Willow Rd., Elmhurst, Ill. Brucker, Marie, 1105 Lafayette St., Scranton, Pa. [troit, Mich. Buettner, L., 327 Baltimore Ave., De-Christiansen, C., 2905 N. Troy St., Chicago, Ill.
Dahlhoff, E., 28 Fulton St., Newark, Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.
Deters, C., 1408 Granger Ave., Ann Arbor, Michigan.
Dobschall, E., 1644 Doty St., Oshkosh, Wis. [Chicago, Ill.
Doehring, U., 2018 Washington Blvd, Duerr, M., R. R. 1, Rocky River, O. Eisen, G., Chelsea, Mich.
Eppens, C., 1445 W. 84th St., Cleveland, Ohio.
Esser, L., 3330 Texas Ave., St. Louis, Missouri. Esser, L., 3330 Texas Ave., St. Louis, Missouri. Missouri.
Eyrich, G. M., Heron Lake, Minn.
Feil, L., c. o. Rev. E. Pinckert, Bensenville, Ill.
Feldmann, Caroline, 307 Oakley St.,
Evansville, Ind.
Fetzer, F., R. R. 1, Attica, N. Y.
Fink, A., Pekin, Ill.
Frank, J., Blue Springs, Mo.

Agricola, O., 7340 Vermont St., St. Louis, Missouri.

Albert, B., Otis Orchards, Washington. Alpermann, A., 209 Emmett St., Ypsilanti, Mich.

Allrich, A., 509 Benton Ave., St. Charles, Mo.

Angelberger, L., 2242 W. 95th St., Cleve-Apitz, O., 2715 Hugo Ave., Baltimore, Maryland.

Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.

Baltser, Lydia, 6218 Berthold Ave., St. Louis, Mo.

Louis, Mo. Mich. Haas, Chr., 717 Read St., Evansville, Haas, W., 505 E. Harrison St., Tacoma, Wash. Haas, Chr., 717 Read St., Evansville, Haas, W., 505 E. Harrison St., Tacoma, Wash.

Haas, M., Ger. Deac. Hosp., Wellington Pl., Mt. Auburn, Cincinnati, O. Haass, C. W. F., 2051 Grand Blv., Detroit, Mich.

Haack, H., 672 34th Str., Milwaukee, Wis. Habecker, M., 1812 Edmond Sts., St. Joseph, Mo.

Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.

Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill. [Mo. Hehl, M., 3019 Caroline Str., St. Louis, Hess, G., 522 Spring St., Wabash, Ind. Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O. [Arbor, Mich. Hoch, J. G., 1003 W. Liberty St., Ann Hoffmeister, M., 2616 Fourth Ave. S., Minneapolis, Minn.

Holz, J., Carlinville, Ill. [Ill. Holz, Ida, 2506 Cortland Str., Chicage, Hosto, E. J., Maeystown, Ill. Huber, L., 37 Batavia Ave., Hamilton, Md. Bloomington, Ill. Huebschmann, L., 209 E. Ohio Str., Hugo, S., 731 Hohman St., Hammond, Indiana.

Huesser, B., 310 N. 3d St., Oscaloosa, Ia. Hummel, Maria, R. R. 2, Prairie View, Illinois

Husmann, E., 1369 Waltman Ave., Los Angeles, Cal.

Juergens, Meta, 727 Delta Ave., Cincinnati, Ohio.

Kayser, D., Manchester, Mich. Katerndahl, A. A., Idaho Falls, Idaho. Kern, Phil., 214 N. Jackson St., Harrisburg, Ill.

Kies, Heinrike, Bischofstrasse, Calw, Wuerttemberg, Germany.

Kircher, J. G., 828 George St., Chicago, Illinois Illinois
Klein, Elise, 7828 Lagoon Ave., Chicago,
Klingeberger, Jamestown, Mo.
Knaus, M. L., Reedsburg, Wis.
Koebling, L., Bucklin, Kans.
Koenig, H., 3819a Carter Ave., St. Louis,
Missouri. Kohlmann, Ida, 7923 Throop St., Chi-Koletschke, A., Box 81, Fort Erie, Ont. Kottler, C., 37 Allison Ave., Emsworth, Pennsylvania. Krafft, Hannah, 720 Louisa St., Burling-

ton, Iowa.

Krähenbühl, Dor., Blue Springs, Mo.
Krause, M., c. o. T. W. Krause, Dansville, N. Y.
Krueger, T. F., 5421 S. Morgan, c. o.
Deaconess Hospital, Chicago, Ill.
Kunz, H., 280 5th Ave., Freeport, Ill.
Kuenzler, M., 2516 W. Lombard St.,
Baltimore, Md.
Kurz, C., 901 N. 3d St., Louisiana, Mo.
Lang, S., Stein a. Rhein, Switzerland.
Lanyi, Ottillie v., 31 N. 3d St., Evansville, Ind.
Lapiens, M., Marion, Texas
Lehmann, E., Genoa, Ottowa Co., Ohio.
Lehmann, E., 674 High St., Columbus,
Ohio.
Lieberherr, C. G., 418 Washington St. Reichert, A. M., 22 S. Adams St., Mansfield, Ohio.
Reusch, M., 4153 Peck St., St. Louis, Richter, B., 900 So. Gaylord St., Denver, Colo.
Gibicago, Ill.
Riemeier, J. F., 4149 N. Kimball Ave., Ruegg, C., 925 N. Park, Tremont, Neb. Schaefer, E., 821 Lockhart St., Pittsburgh, Pa.
Schaller, A., 503 N. 8th St., Vincennes, Ind.
Schaarschmidt, Ida, 423 McMillan Ave., Scheib, 7711 U. Marshfield Ave., Chicago. Illinois.
Scheidemann, L., 1041/2 W. Webster, Marshalltown, Ia.
Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.
Schlesinger, F., 610 W., Madison, Ann Ohio.
Lieberherr, C. G., 418 Washington St., Quincy, Ill.
Linder, A., Oak Harbor, O.
Linder, L., 415 Brooklyn St., N. E., Cleveland, Ohio
Lindenmeyer, D., 714 Cook St., Sioux City, Iowa. [Brooklyn, N. Y. Lohr, K., 1616 42d St., Kensington, Lohse, C. F., 9955 Charles St., Chicago, Illinois. [Ohiot Lindenweyer, D., 718 Cooklyn, N. Y. Lohr, K., 1616 42d St., Kensington, Lohse, C. F., 9955 Charles St., Chicago, Illinois. [Ohiot Ludwig, M., 1732 Taylor Rd., Cleveland, Luedecke, F. A., Pawnee City, Nebr. Luternau, G. v., R. R. 3, Iowa Park, Tex. Lüer, W., 1516 Fillmore Ave., Buffalo; N. Y.
Martin, D., 904 Elm St., Atlantic, Ia.
Mauermann, C., 2401 Wentworth Ave., Ohio.
Schlesinger, F., 610 W., Madison, Ann Arbor, Mich.
Schlueter, M., 1413 3d St., Ft. Madison, Schlunk, B., 1734 Burnett St., Waco, Tex. Schmidt, Rose, 519 15th Ave., Irvington, N. J. Schroeck, M. C., 273 Washburn St., Lockport, N. Y. Schmidt, L., 125 9th St., Lincoln, Ill. Schmidt, S., 1206 W. Main, Urbana, Ill. Schmidt, Rosa, 596 15th Ave., Newark, N. J. N. J.
Schnathorst, C., 1524 17th St., Moline, Ill.
Schoenhuth, L., c. o. Mr. N. E. Schoenhuth, L., c. o. Mr. N. E. Schoenhut, R. R. 1, Emmett, Idaho.
Schuh, A., 104 Sherburn, Minn.
Schlund, B., c. o. G. Heuhe, Stephani
Kirchhof 27, Bremen, Germany.
Schmale, E. F., 721 N. 23d St., East
St. Louis, Ill.
Schulz, F., Bland, Mo. [Ohio.
Schulz, W., 218 Juniette St., Cincinnati, Schumm, S., 308 N. Olive St., Pittsburg,
Kansas.
Schuemperlin, M., R. R. 5, Wells, Minn. Martin, D., 904 Elm St., Atlantic, Ia.

Mauermann, C., 2401 Wentworth Ave.,
Chicago, III.
Maurer, M., Nashville, III.
Mehl, Fr., Boonville, Ind.
Mehl, M., Emmaus, St. Charles, Mo.
Meisenhelder, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.
Menk, E., R. R. I., Waldorf, Charles Co.,
Maryland.
[Ind.
Merkle, P., 421 Mary St., Evansville,
Mernitz, S. F., 119 Clarendon St., Detroit, Mich.
Meyer, Clara, 2935 Greer Ave., St.
Louis, Mo. Kansas.

Schuemperlin, M., R. R. 5, Wells, Minn.
Seeger, B., 2037 33d St., Seattle, Wash.
Stanger, Louise, 334 S. 4th Ave., Ann
Arbor, Mich.
Starck, C., 4215 Oak St., Kansas City,
Sterk, E., Palatine, Ill.
Steding, H., Matron Nurses Home,
Walker Hospital, Evansvile, Ind.
Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.
Stoll, A., Raipur, C. P. India.
Strauss, A., 3216 Dakota St., St. Louis,
Mo. troit, Mich.
Meyer, Clara, 2935 Greer Ave., St.
Louis, Mo.
Meusch, J., 222 E. Spring St., New Albany, Ind.
Michel, W., 1614 Rosewood Ave., LouisMueller, A., 7017 Berthold Ave., St.
Louis, Missouri.
Mueller, A. M., 828 E. 4th St., Kewanee,
Ill. Mueller, A. M., 828 E. 4th St., Kewanee, II.
Mueller, C., 105 Church St., Mt. Clemens, Mich.
Mueller, F., 1701 S. Fremont St., Kewanee, III.
Nagel, Hulda, R. R. 1, Rush Hill, Mo.
Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.
Neuhaus, Matilda, 536 Arlington St., H.
Heights, Houston, Tex.
Niebuhr, L., 878 Lothrop, Detroit, Mich.
Nolting, Ch., 36 Walnut Ave., Freeport,
Illinois.
Illinois.
Okolau, Lydia, 3722 S. Grand Ave., St.
Otto, L., Columbia, III.
Pens, Dina, Blue Springs, Mo.
Pfeiffer, M., 3620 Michigan Ave., St.
Louis, Mo.
Piepenbrok, W., Schulenburg, Texas.
Rasche, F., 812 N. Oak St., Burlington,
Lowa. Mo.
Streit, Maria, Burgdorf, Canton Bern,
Switzerland.
Stuecklin, C. G., 3112 Lafayette St., St.
Joseph, Mo.
Sulzer, D. E., 610 Graham St., Racine,
Wisconsin. Wisconsin. Sturm, E., Homestead, Mont. Toerne, A. von, 449 Mifflin St., Madison, Wisconsin. Trefzer, L., 3589 Kimball Ave., Cleve-Wisconsin.
Trefzer, L., 3589 Kimball Ave., Cleveland, Ohio.
Uhlmann, Martha, Denver, Iowa.
Veith, P., Casa Grande, Ariz.
Viehe, C. M., 1537 S. Grand Ave., St.
Louis, Mo.
Voigt, A., Elgin, Ill. [town, Wis.
Wagner, Anna, 507 N. 8th St., Water-Wagner, L., R. R. 2, Elkhart Lake, Wis.
Wagner, Louise, 807 E. 3d St., Pana, Ill.

Total number of widows200

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1919.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington-*Concordia-C. W. Locher

b) Maryland

b) Maryland

Annapolis—St. Martins—F. H. Graeper
Baltimore—Christ—*Chas. F. Brandt

"St. John's Concordia—
E. J. F. Dettbarn

"-*St. Johns—E. G. Kuenzler

"St. Lukes—F. H. Klemme

"St. Matthews—
David Bruening

"-*United Ev. Luth.—W. Batz

"Homestead—St. Matthews—
"*Friedens—F. Giese
"Morrell Park Evang.—
"Immigrant Home—
Near Cambridge—Immanuel—
J. Schoettle

East Newmarket-Salem-J. Schoetie Frostburg-Zion-Theo. Beckmeyer

c) New Jersey

C) New Jersey

Bayonne-*St. PaulsF. G. W. Fuhrmann
Bergenpoint-Evangelical-C. Schauer
Garwood-St. Pauls-C. Schauer
Irvington-Imm.-J. R. C. Haas
Newark-St. Stephens-Ed. Fuhrmann
"Bethlehem-H. Manrodt
"-Zion-H. Manrodt
Trenton-St. Pauls-A. F. Meyer

d) New York

d) New York

Albany—Ev. Protestant—H. Reller

Amsterdam—Ev. Luth. Zion—F. E. C.

Haas—*Theo. C. Braun, Asst. Pastor

Berlin—Zion—O. Egli

Brooklyn—Bethlehem—W. Bourquin

Cohoes—Ev. Luth. Trinity—

East Poestenkill—Zion—O. Egli

Mount Vernon—St. Johns—W. Frenzen

New York—St. Pauls (Manhattan)

H, Rexroth

—J. P. Schwab

*Luth. Saviour-

*Manfred Manrodt Schenectady—Friedens—G. Esman Taborton—Zion—O. Egli Troy—St. Pauls—R. W. Locher

e) Pennsylvania

2. INDIANA DISTRICT

a) Indiana

Aurora-*Evangelical Protestant-Batesville—*St. Johns—C. Held Boonville — St. Johns — Aug. Doelle-

Bretzville—St. Johns—W. Cramm
Buckskin—St. Johns—W. Cramm
Butsloville—St. Johns—C. Emigholz
Butkin—St. Johns—C. Emigholz
Butkin—St. Johns—F. Daries
Campbell Tp.—Zoar—Dan J. Bretz
Cannelton—St. Johns—G. A. Kanzler
Carthage—Protestant—E. Stroehlein
Centerville—Zion—C. Emigholz
Chandler—*St. Johns—P. Bourquin
Cypress—Immanuel—Theo. Haas
Dubois—St. Peters—W. J. Cramm
Duff—St. Pauls—
Eiberfeld—Zion—Max Schulz
Near Elberfeld—Immanuel—
M. Schul

M. Schulz M. Schulz
Evansville—Ev. Bethel—E. Kockritz

"-*St. Johns—Wm. N. Dresel

"-St. Lucas—H. Pister

"-St. Matthews—W. Scheer

"-St. Pauls—Th. Haas

"-Zion—J. U. Schneider, Ph. D

Near Ft. Branch—St. Pauls—

Fenton—Zion—J. Flottmann
Freelandville—Bethel—H. Limper
Fülda—Trinity—
German Tp.—*St. Pauls—I. Neumann
Heusler—*Salem—O. Keller
Holland—Augustana—Ph. Frohne
Near Holland—St. Pauls—F. A. Stoelting
Huntingburg—Salem—
Indianapolis—Friedens—L. Kleemann
"—St. Johns—W. Uhrland
"—St. Pauls—J. Frohne
"—St. Johns—W. Uhrland
"—St. Pauls—J. Frohne
"—Zion—J. C. Peters and
F. R. "Daries
Ingelheim—*St. James—J. Schlundt
Inglefield—Salem—A. C. Roth
Jasper—Trinity—*R. Hosto
Johnson Tp.—Zion—J. Overbeck
Kasson—*St. Johns—J. A. Reller
"Zoar—J. A. Reller
"ztatville—*St. Peters—A. C. Roth
Lamar—Peters—
Lawrenceburg—Zion—F. D. Schueler
Lippe—Zion—C. G. Kettelhut
Loogootee—Evang.—W. Cramm
Lynnville—St. Matthews—A. G. Aldinger
McCutchanville—*Bethlehem—
Dan. J. Bretz
Mount Vernon—Trinity—P. Press
New Albany—Evangelical—F. A. Meusch
New Dalestine—Zion—
Parkers Settlement—*St. Peters—
J. Schlundt
St. Philipp—Immanuel—F. Daries
Santa Claus—St. Pauls—G. Emighalz E. Hamilton—St. Johns.—W. Vollbrecht Middletown—St. Pauls—G Krumm Mt. Healthy—*St. Pauls—A. Daniel New Richmond—St. Pauls— W. Grunewald Piqua—St. Pauls—P. Gehm
Pleasantridge—*St. Peters—F. Hohmann
Reading—*St Johns—F. G. Brune
Sidney—St. Pauls—R. Wobus
Trenton—St. Johns—G. Krumm
Troy—St. Johns—N. Lehmann c) Kentucky Bellevue—St. Johns— Ft. Thomas—Christ Evangelical— F. Puhlmann Henderson—Zion—F. W. Pfitzer
Latonia—St. Marks—F. Scholl
Louisville—Bethlehem—J. Klingeberger
"—Christ—W. Krueger
"—Clifton Evangelical Church
H. Kettelhut St. Philipp—Immanuel—F. Daries
Santa Claus—St. Pauls—C. Emigholz
Shelbyville—*Ev. Prot.—S. Caldemeyer
Near Shelbyville—*Ev. Prot.—
S. Caldemeyer
Stendal—*St. Pauls—F. A. Stoelting
Tell City—St. Johns—Ach. Meyer
Terre Haute—St Pauls—J. C. Hansen
Vincennes—St. Johns—J. Overbeck
Warrenton—St. Stephens—G. A. Schultz
Westphalia—Salem—W. J. Cramer d) Alabama Birmingham—Friedens—A. S. Ebinger "Elberta—A. Koehler e) Georgia Atlanta-St. Johns-W. Hauff f) Illinois Carmi—St. Johns—E. Beier Cowling—*Ev. Friedens—G. Voegtling b) Ohio b) Chlo
Cincinnati—*First Ev.—H. Huebschmann
"—(Carthage)—First German
Prot.—E. Stroehlein
"—(Price Hill—German Prot.—
G. G. Press.
—(Columbia)—First Evang.—
R. Ditter
"—Immanuel—Fairmount—
H. I Sonneborn g) Florida Jacksonville—Evang, Luth—G. E. Schulz Miami—Friedens—O. Nussmann Tampa— Number of churches.......118 3. IOWA DISTRICT R. Ditter

"Immanuel—Fairmount—
H. J. Sonneborn

"(Lickrun)—*St. Martins—
W. F. Kohler

"St. Philippus—
F. L. Dorn, Ph. D.

"(Norwood)—Salem—/
W. Grunewald

(Winton Place)—Ev. Prot. St.
Matthews—G. A. Ehrhardt

"Zion—E. Henzel

Dayton—St. Johns—J. G. Mueller

"St. Lucas—C. Bizer

Elmwood Place—St. Matthews—
H. Armin Fleer

Foster—*St. Pauls—F. Hohmann

Hamilton—Prot. St. Johns—
C. L. Langerhans

"St. Pauls—W. Vollbrecht a) lowa
Ackley—St. Johns—E. Seybold
Alden—Immanuel—P. Wuebben
Alexander—St. Johns—C. J. Barth
Atlantic—Friedens—J. G. Herrlinger
Augusta—St. Johns—Chr. T. Rasche
Aureia—St. Johns—Chr. Bendigkeit
Benton Tp.—Zion—Wm. Schultz
Brooks Tp.—St. Johns—A. Satory
Buckeye—Friedens—P. Wuebben
Buckgrove—*St. Peters—K. Brunn
Burlington—First Evang.—

J. H. Buescher

"—St. Lucas—W. Marten
—Zion—J. Erdmann
Calumet—Zion—Arno H. Franke
Clarence—St. Johns—C. Fauth
Clarksville—Immanuel—W. A. Koch a) lowa

Council Bluffs—St. Johns—
*Creston—*St. Johns—J. Ernst Birkner
*Dayton Tp.—*St. Pauls—Ph. Blaufuss
Donnellson—*St. Pauls—P. Benthin
Douglas Tp.—St. Johns—L. Kehle
Dumfries—*St. Pauls—O. Hille
Dysart—Friedens—H. W. Baily
Elkader—Friedens—C. H. Franke
Farmington—*St. Johns—Wm. Schultz
Fort Madison—St. Johns—Wm. Schultz
Fort Madison—St. Johns—F. E. J. Schenk
Franklin—St. Peters—
**Tedericksburg—Friedens—F. Koch
Fremont—Tp.—St. Johns—A. Graber
Geneva—St. Peters—Theo. Storck
German City—St. Johns—A. Graber
Geneva—St. Peters—Theo. Storck
German Tp.—St. Peters—J. J. Bizer
Gladbrook—Friedens—M. Hoeppner
Hamburg—Zion—
Hampton—Immanuel—C. J. Barth
Near Hampton—Immanuel—C. J. Barth
Hartley—Trinity—Sam Albrecht
Horn—St. Johns—C. Jankowsky
Hubbard—Zion.—W. Buehler
Keokuk—St. Pauls—A. H. Bisping
Larchwood—Friedens—G. Mauch
Laurel—St. Johns—Paul C. Kehle
LeRoy Tp.—St. Pauls—A. A. Saeuberlich
Lincoln—Bethlehem—M. Hoeppner
Lowden—Zion—P. V. Dyck
Lester—*Ev. Luth.—G. Mauch
Manilla—Friedens—
Manly—St. Pauls—E. Nabholz
Manning—Friedens—
Manly—St. Pauls—E. Nabholz
Manilla—Friedens—
Manly—St. Peters—A. von der Ohe
Marshalltown—Friedens—
Mapleton—St. Peters—A. von der Ohe
Marshalltown—Friedens—
Mapleton—St. Peters—A. Von der Ohe
Marshalltown—Friedens—
Mapleton—St. Peters—A. Non der Ohe
Marshalltown—Friedens—
Mapleton—St. Peters—A. Non der Ohe
Marshalltown—Friedens—
Mapleton—St. Peters—Theo. Stoerker
New Albin—St. Peters—Theo. Stoerker
New Albin—St. Johns—Max M. Kurschat
Noble Tp.—St. Johns—F. Rodenbeck
Pleasant Valley—Eyangelical—E. Hardt
Primplan—St. Johns—Max M. Kurschat
Noble Tp.—St. Johns—F. Rodenbeck
Pleasant Valley—Eyangelical—E. Hardt
Primplan—St. Johns—Max M. Kurschat
Noble Tp.—St. Johns—F. Rodenbeck
Vinton—One Theory Max M. R. Bizer
Valley—St. Pauls—C. W. J. Klein
Victoria Tp.—St. Peters—F. Rodenbeck
Vinton—Diede

b) Illinois

Moline-St. Pauls-*E. A. Irion

Rock Island—Friedens—F. Rolf Sutter—Bethlehem—P. C. Schnake Tioga—Bethany—J. M. Munz Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka-St. Pauls-W. Bechtold Winchester-*Zion-W. Bechtold.

d) South Dakota

Garretson—Unity— Number of churches.....90

4. KANSAS DISTRICT

4. KANSAS DISTRICT

a) Kansas

Alida—*St. Johns—T. Franke
Alma—Friedens—J. Endter
Bluff City—*St. Pauls—P. Brink
Colby—*Evangelical St. Johns—
F. W. Schaefer
Ellinwood—Immanuel—H. Becker
Ellinwood—St. Pauls—W. F. Kicker
Hardtner—St. Johns—P. Brink
Herkimer—Immanuel—U. B. Slupianek
Herkimer—Immanuel—U. B. Slupianek
Herndon—Immanuel—
Highland—Trinity—H. F. C. Haas
Holyrood—*St. Pauls—P. W. Weltge
Hudson—Friedens—E. Aleck
Hudson—Friedens—E. Aleck
Hudson—Trinity—O. H. Zwilling
Inman—St. Peters—*Wm. Esser
Junction City—Zion—A. A. Kitterer
Kanwoka Tp.—*St. Peters—
F. Bemberg
Lawrence—St. Pauls—T. Tillmahns

Lawrence—St. Pauls—T. Tillmahns
Leavenworth—Salem—Alb. J. Koch
Marysville—Evangelical—U. B. Slupianek
Midland—Evangelical—F. Stoerker
Mission Creek—St. Johns—
*Wm. L. Moenkhaus
Newton—Immanuel—H. F. C. Haas
Nickerson—First German Evangelical—
F. Stoerker

Paola—Zion— Powhattan—*Evang. Friedens—C. A. Heldberg

Sabetha—*Evangelical—C. A. Heldberg Topeka—St. Pauls— Vesper—Imm.—O. E. Pinckert Wells Creek—Immanuel—F. W. Weltge Wichita—Salem—E. W. Berlekamp Willow Springs—St. Johns—F. Bemberg

b) Colorado

Idalia-St. Johns-Theophile Mueller

c) Nebraska

Dubois—*Friedens—W. Dickmann Mission Creek—Ev. Zion— *Wm. L. Moenkhaus

d) Oklahoma

Altus—Salem—
Carrier—*Ev. Luth. Friedens—
E. Bergstraesser
El Reno—Redeemer—A. Walton
Enid—*Ev. Luth. Wartburg—
E. Bergstraesser

E. Bergstraess Frederick—Ev. Zion— Greenfield—*Friedens— Guthrie—*St. Johns—H. Rieder Kiel—Friedens—E. Roglin Kingfisher—Friedens—J. W. Dickmann

5. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
Adrian—Immanuel—G. Schoettle
Albion—Salem—P. Grabowski
Ann Arbor—*Bethlehem—G. A. Neumann
Amble—St. Peters—H. Schmidt
Armada—Trinity—R. Riemann
Bad Axe—St. Johns—Joseph Kruger
Bainbridge Tp.—St. Pauls—J. Krause
Baroda—Zion—C. F. Howe
Boyne City—Evangelical—A. Buettner
Brutus—*Zion—A. Buettner
Casco—St. James—E. Riemeyer
Chelsea—*St. Pauls—*G. W. Krause
Clarenceville—Immanuel—C. W. Roth
Clyde Tp.—St. Pauls—J. Wulfmann
Detroit—Bethany—A. Martin

"—Bethels—R. Niebuhr
"—Christ—Theo. Jud
"Ferndale—Ev. Mission—

*Wm. F. A. Simon

"—Immanuel—A. W. Bachmann
"—St. Johns—H. Horny
"—St. Lucas—L. Kleber
"—St. Marks—A. Mallick
"—St. Pauls—W. Howe
"—Trinity—R. J. Beutler
"—(Springwells)—St. Peters—
C. A. Haneberg
"—Highland Park—Salem
Chas. Enders
Dexter—*St. Andrews—H. Schoettle
Farmington—Salem—C. Wm. Roth

"—Highland Park—Salem
Chas. Enders
Chas. Enders
Chas. Enders
Dexter—*St. Andrews—H. Schoettle
Farmington—Salem—C. Wm. Roth
Forestville—Unity—W E. Webbink
Francisco—St. Johns—F. Boehm
Fraser—Zion—
Freedom Tp.—*Bethel—F. Lueckhoff
—*St. Johns—
F. W. Krueger
Friendship Tp.—Ebenezer—A. Buettner
Galien—St. Peters—J. L. Kling
Germania—Zion—J. Krueger
Grand Haven—St. Pauls—W. Koch
Grand Haven—St. Pauls—W. Koch
Grand Haven—St. Johns—R. Schreiber
Halfway—St. Peters—
Jackson—St. Johns—M. H. Alber
Kingsley—St. Johns—H. Schmidt
Lansing—St. Pauls—B. E. Schalow
Lenox—St. James—R. Riemann
Macomb Tp.—Ev. St. Johns—B. E. Schalow
Lenox—St. Johns—B. A. Roese
Manchester—*Immanuel—A. A. Schoen
Marine City—St. Johns—J. Frank
Mt. Clemens—Zion—F. A. Roese
Muskegon—St. Johns—Geo. Bohn
New Buffalo—St. Johns—G. Bohn
New Buffalo—St. Johns—G. Webbink
Petoskey—Immanuel—A. Buettner

Pipestone—*Zion—J. Krause
Port Huron—St. Johns—J. Wulfmann
Port Sanilac—Ev. Unity—W. E. Webbink
Royal Oak—Immanuel—W. Hetzel
St. Joseph—St. Peters—W. F. Buehler
St. Joseph—St. Peters—W. F. Buehler
St. Joseph—St. Marks—A. Grabowski
Saline Tp.—*St. James—O. Papsdorf
Saline—*St. Pauls—C. Wittbracht
Sharon Tp.—*St. Pauls—F. Boehm
Sherman Tp. near Cadillac—Evang.—
H. Schmidt
Taylor Center—St. Pauls—K. Buff
Threeoaks—St. Johns—J. L. Kling
Warren—St. Pauls—
Wyandotte—St. Johns—A. Schmid

b) Indiana

Andrews—St. Pauls—E. Brenion Bippus—St. Johns— Bourbon Tp.—St. Pauls— Bremen—Immanuel— Bremen—Immanuel—
Chesterton—*St. Johns—
Elkhart—*St. Johns—E. J. Spathelf
Francesville—Salem—Geo. Deckinger
Near Francesville—St. James—
Gary—St. Johns—
Lafayette—St. Johns—H. Zumstein
LaPorte—St. Pauls—
Madison Tp.—Zions—E. F. Lawrenz
Medaryville—St. Johns—C. Weiss
Michigan City—St. Johns—P. Irion
Mishawaka—St. Andrews—
O. C. Laubengayer
Plymouth—St. Johns—

6. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—C. A. J. Buck
Albion—Evang.—H. Heutzenroeder
Annandale—Imm.—H. Heutzenroeder
Barnesville—Evang—
Bemidji—Evangelical—
W. F. Kamphenkel
Bertha—Friedens—O. Rapp
Brainerd—Betblehem— Bertha—Friedens—O. Rapp
Brainerd—Bethlehem—
Brownsville—Zion—O. Albrecht
Burau—Evangelical—*L. H. Lammers
Carlos—*Michael—C. A. J. Buck
Ceylon—Ev. St. Johns—A. Muecke, D. D.
Childs—*Bvangelical—C. Oberdoerster
Cleveland Tp.—*Evang.—O. G. A. Eyrich
Cottagegrove—St. Matthews—J. Doellefield

Crookedcreek—Friedens—O. Albrecht
Delano—Evangelical—E. Merz
Dora—*St. Johns—J. Eitel
Douglas—Evang.—*A. E. Binder
Dresselville—St. Pauls—O. G. A. Eyrich
Duluth—St. Pauls—E. Becker
Eden Valley—Friedens—
H. Heutzenroeder

H. Heutzenroeder Eitzen-St. Lucas-F. C. Klein

Essig—Friedens—G. Mayer
Fairmont—St. Johns—J. Herrmann
Faribault—Ev. St. Lucas—Th. Kettelhut
Fergus Falls—Evang.—E. Herrmann
Glencoe—*Evang.—Max Strasburg
Grey Eagle—Trinity—O. Rapp
Hector—Friedens—W. G. Rath
Henderson—*St. Pauls—M. Lehmann
Hermann—Evangelical—
Hermantown—St. Pauls—E. Becker
Hokah—Zion—O. Albrecht
Holdingford—Evang.—C. A. J. Buck
Hutchinson—St. Johns—Max Strasburg
Kenyon—St. Matthews—W. Koring
Lake Elmo—St. Lucas—K. Zeyher
Lesseur—Zion—E. Ahrends—
Lewiston—St. Pauls—J. H. Meier
Near Litchfield—St. Matthews—
Lewiston—St. Pauls—J. H. Meier
Near Litchfield—St. Matthews—
H. Heutzenroeder
Little Falls—Ev. Luth.—T. Herrmann
Long Prairie—Zion—O. Rapp
Lynn Tp.—Trinity—Max Strasburg
Medicine Lake—*Immanuel—E. Sans
Millville—Evangelical—
Minneapolis Mission—*E. Crusius
Minneapolis Mission—*E. Crusius
Minnesota Lake—*Friedens—

Near Minnesota Lake—*St. Pauls—
W. Riemann
Moorehead—Evang—
New Rome—*Ev. Luth. St. Johns—

New Rome—*Ev. Luth. St. Johns—

Moorehead—Evang— New Rome—*Ev. Luth. St. Johns— Bruse

New Ulm—Friedens—G. Mayer
Nicollet—*Friedens—G. Mayer
North Star—Evang.—A. Egli
Norwood—Evang.—P. Quarder
Near Norwood—*Zion—P. Quarder
Perham—Zion—J. Eitel
Plato—St. Pauls—R. Zielinski
Near Plato—Friedens—W. G. Raith
Pleasant Prairie—J. Bunge
Rice—Evangelical—T. Herrmann
Rochester—Ev. Luth. Friedens—
W. W. Bunge
Sanborn—Christ—E. P. Richter

Rochester—Ev. Luth. Friedens—

Sanborn—Christ—E. P. Richter
South Haven—*Evang.—

H. Heutzenroeder
St. Cloud—Friedens—H. C. Dallmann
St. James—Ev. Friedens—A. Egil
St. Paul—St. Pauls—Karl Koch
St. Paul Mission—Wm. J. Witt
Stillwater—Ev. St. Peters—F. Doellefeld
Theilmann—*Ev. St. Pauls—
Town Minden—Christ—H. C. Dallmann
Tyrone Tp.—Salem—O. G. A. Eyrich
Viola Tp.—*Zoar—G. S. A. Eyrich
Wadena—St. Pauls—J. H. Meier
Vivian Tp.—*Zoar—G. S. A. Eyrich
Wadena—St. Pauls—O. Rapp
Welcome—St. Pauls—A. Muecke, D. D.
Wheeling—St. Johns—W. Koring

b) North Dakota

b) North Dakota

Bethel—Bethel—G. Wullschleger

Bluegrass—*Bethlehem—J. Fontana

Hankinson—*Immanuel—C. Oberdoerster

Hebron—St. Johns—A. Debus

Inskter—Evangelical—P. Pobanz

Judson—Evangelical—E. Wullschleger

Lidgerwood—St. Johns—C. Oberdoerster

Mott—Ev. Friedens—F. Perl

New Salem—Friedens—J. Fontana

Taylor—Immanuel—L. Denninghoff Wahpeton—St. Peters—*L. H. Lammers

Wahpeton—St. Fourth Dakota

c) South Dakota

Elkton—Ev. St. Johns—E. P. Richter

Hammer—*St. Pauls—C. Oberdoerster

Irving—*Friedens—G. Viehe

Tulare—Ev. Luth. Salem—G. Viehe

Turtle Creek—Ev. St. Johns—
G. Viehe

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Number of churches.....

7. MISSOURI DISTRICT

a) Missouri

a) Missouri
Affton—Eden—E. Leibner
Augusta—Ebenezer—H. Pfundt
Bay—St. Pauls—E. Schweizer
Bay—Zion—C. W. Meinecke, D. D.
Bellefontaine—St. Johns—E. Agricola
Bem—St. Johns—G. H. Sieveking
Berger—St. John—T. Amacker
Big Berger—Bethany—G. Schultz
Bigspring—St. James—*Harry Hein
Bland—Zion—G. F. Kitterer
Billings—St. Peters—E. Pfundt
Cape Girardeau—Christ—R. Lehman
Near Cape Girardeau—Salem—
R. Lehman

Cappeln—St. Johns—F. Bechtold
Casco—St. Johns—J. H. Stroetker
Catawissa—Union—F. P. Jens
Cedarhill—*St. Martins—S. P. Goebel
Chamois—St. Johns—H. Walz
Near Chamois—St. Peters—H. Walz
Clayton—Samuel— Chamois—St. Johns—H. Walz
Near Chamois—St. Peters—H. Walz
Clayton—Samuel—
Cooper Hill—St. Pauls—K. M. Jeschke
Cottleville—St. Johns—Ed. Brink
Desoto—Friedens—A. Bockstruck
Near Des Peres—Zion—F. Baur
Deflance—*St. Pauls—H. Pfundt
Dexter—Zion—
Dittmer—St. Martins—R. Zimmermann
Drake—St. James—G. Ditel
Femme Osage—Ev.—G. B. Schiek
Ferguson—Immanuel—W. F. Herrmann
Fredericksburg—St. Peters—J. Reichardt
Near Freistatt—Zion—F. Weltge
Fulton—Evangelical—
Gasconade—*St. Johns—G. Tillmans
Gerald—Ebenezer—K. Mueller
Gohfeld—Ev.—F. Grabau
Gumbo—St. Thomas—
Theo. F. Schumacher
Hamburg—Friedens—Ed. Brink

Gonfeld—EV.—F. Grabau
Gumbo—St. Thomas—
Theo. F. Schumacher
Hamburg—Friedens—Ed. Brink
Hermann—St. Pauls—R. Kasmann
High Hill—St. Johns—R. C. Lucke
Highridge—St. Martins—S. P. Goebel
Holstein—Immanuel—F. Egger
Indian Camp—*St. Johns—A. Katterjohn
Jackson—Immanuel—T. Lehmann
Near Jackson—St. Johns—
Jeffriesburg—*Jordan—C. W. Deuschle
Near Kimswick—St. Lucas—H. Friedrich
Knorpp—Ebenezer—A. Bockstruck
Labadie—*Pilgrim—J. N. Schuch
Lippstadt—Evangelical—H. Specht
Lixburg—Bethany—R. C. Lucke
Manchester—St. Johns—
Marthasville—*Evang.—
F. G, Piepenbrock
Mehlville—*St. Johns—J. W. Gaebe

Morrison—St. James—G. Tillmanns
MoscowMills—Friedens—C. Koehler
Mt. Hope—*St. Johns—R. Zimmermann
Neosho—Zion—
New Haven—St. Peters—F. Tschudy
New Melle—Ev. Friedens—F. Bechtold
Normandy—St. Peters—G. Orlowsky
Oakville—St. Pauls—Armin Krilker
Old Morros—St. Pauls—G. Heffren Old Monroe—St. Pauls—G. Hoffmann Owensville—St. Peters—A. Alberswerth Pacific—Friedens— Pacific—Friedens—
Pinckney—St. Johns—F. Grabau
Pitts—*Harmony—
Progress—Immanuels—*O. Haffner, lic.
Rhineland—St. Marks—*Harry Hein
Rush Hill—Friedens—*O. Haffner, lic.
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—H. Hertel
St. Louis—St. Andrews—
"Bethany—F. Krafft
"Bethada—H. Schirnecker
"Bethel, English Evangelical—
J. P. Meyer
"Bethlehem—K. W. Nottrott
"Christ—J. Varwig
"Ebenezer—
"Bedne-Immanuel— -Eden-ImmanuelK. Schneider,
-Emmaus-K. Pleger
-Evangelical-E. Bleibtreu
-Friedens*Holy Ghost-Th. F. Braun
-St. James-Th. Braun
-Jesus-W. F. Simon, Ph. D.
-St. Johns-T. Haefele
-St. Lucas-H. Walser
-St. Marks-E. H. Eilts
-St. Matthews-H. Drees
-Nazareth-Geo. M. Poth
-St. Pauls-J. Irion; O. Press,
Assistant Pastor
-St. Peters-W. Hackmann
-Redeemer-Helmut Friz
-Salem-P. Langhorst
-St. Stephens-O. Kienker
-Salvator-(Walnut Park)*C. Fritsch
-Trinity-H. F. Bahnsen -Eden-Immanuel "—Salvator—(Walnut Park)—
"—Trinity—H. F. Bahnsen
"—Zion—M. L. Kramer
Sappington—St. Lucas—S. Kruse
Schulersberg—Bethany—H. Hoeppner
Spring Bluff—*Johannes—F. Deuschle
Springfield—St. Johns—F. Klemme
Steinhagen—St. Pauls—H. Specht
St. Clair—St. Johns—W. Asmuss
Stolpe—St. Johns—W. Asmuss
Stolpe—St. Johns—W. Asmuss
Stolpe—St. Johns—R. Schmiechen
Stratmann—St. Pauls—E. L. Mueller
Swiss—St. Johns—R. Schmiechen
Tilsit—St. James—
Troy—Zion—C. Koehler*
Union—St. Johns—H. E. Koenig
"—Zion—O. Luthe
Verona—St. Johns—H. Specht
Washington—St. Peters—J. N. Schuch
Webster Groves—*Evangelical—
Welcome—Evangelical—K. M. Jeschke
Weldon Spring—Immanuel—Ed. Brink
Wild Horse—*Bethany—T. Schumacher
Woollam—St. Johns—
Wright City—Friedens—A. Katterjohn

b) Arkansas

Collegeville—St. Johns—C. Fritsch Judsonia—*St. Peters Lafe—Friedens— Little Rock -St. Pauls-C. Fritsch

Institutions

St. Louis,-Caroline Mission G. Suenkel -Eden Seminary-Pres. S. D. Press -Deaconess Home-F. P. Jens -Emmaus, St. Charles-J. W. Frankenfeld J. W. Frankenteu

-Emmaus, Marthasville
-Good Samaritan Home for
the Aged-K. Kissling

-Orphans' Home-K. Schneider Number of churches......134

8. NEBRASKA DISTRICT

Ashton—St. Matthews—

*Thomas R. Marshall
Atkinson—*Unorganized—
Aurora—Evangelical—J. Mau
Bayard—Zions—J. Erbes
Beaver Creek—St. Marks—W. Kochheim
Gladstone—Zions—
Goehner—Evang. Friedens—A. Woth
Harvard—Evangelical—J. Mau
Jansen—St. Pauls—E. Vogt
Kelso—*Unorganized—

*Thomas R. Marshall
Lincoln—St. Pauls—A. Matzner
Lincoln—St. Pauls—A. Matzner
Lincoln—St. Pauls—A. Matzner
Lincoln—St. Pauls—A. Meiller
McMilliams—St. Johns—C. Eller
Mitchell—St. Pauls—F. F. Steinmark
Nebraska City—*Bethel—

Theo. Berlekamp
Omaha—St. Johns—W. Schaefer
Osage—St. Pauls—J. Abele
Plattsmouth—St. Pauls—H. Kottich
Plymouth—Friedens—G. Bode
Rulo—Zions—W. Kottich
Scotts Bluff—Zions—J. Roth
Seward—Friedens—A. Woth
Steinauer—Salem—H. Krueger
Syracuse—St. Johns—P. Ott
Talmage—Zion Theo. Hoefer
Tilden—Friedens—G. Duensing
Wahoo—*St. Peters Evang. Luth.—
Near Wayne—Theophilus—W. Fischer
West Blue—Friedens—F. J. Abele
West Point—St. Johns—W. Mangelsdorf
Western—St. Johns—F. W. Fischer
West Blue—Friedens—F. J. Abele
West Point—St. Johns—W. Mangelsdorf
Western—St. Johns—F. W. Fischer
West Blue—Friedens—F. J. Abele
West Point—St. Johns—W. Mangelsdorf
Western—St. Johns—F. W. Fischer
Willow Creek—*Unorganized—

W. Kochheim
Number of churches........35 Ashton—St. Matthews—
*Thomas R. Marshall

9. NEW YORK DISTRICT

a) New York-Attica—St. Pauls—A. J. Wahl Auburn—St. Lucas—H. Retter Bennington—Salem—C. E. Fet Boston—St. Pauls—G. J. Low

```
Buffalo—St. Andrews—E. W. Menzel

"Bethlany—C. Loos
"Bethlehem—A. Goetz
"—Calvary—J. L. Kulbartz
—Christ—A. Zink
"Friedens—G. Th. Haller
"—Immanuel—H. L. Streich
"—Pilgrim—G. Siegenthaler
"—St. James—L. Suedmeyer
"—St. Johns—O. Wittlinger
"—St. Lucas—John R. Graf
"—St. Marks—H. M. Wiesecke
"—St. Marks—H. M. Wiesecke
"—St. Markhews—J. A. Keller
"—St. Pauls—C. G. Haas
"—St. Pauls—C. G. Haas
"—St. Peters—Th. Bode
"—St. Stephens—W. H. Schild
"—Salem—H. F. W. Grotefend
"—Trinity—H. A. Kraemer
Cattaraugus—*St. Johns—C. Bachmann
Corning—Immanuel—R. Vieweg
Dunkirk—*Ev. Luth. St. Johns—
Carl G. Haass
East Eden—St. Johns—
                                                                                                                                                                                                                                                                                                                         Addison Tp.—St. Johns—G. Plassmann Arlington Heights—St. Johns—
J. A. Ellerbrake Aurora—St. Johns—C. F. Baumann Barrington—St. Pauls—H. Tietke Bartlett—Immanuel—W. Rathmann Beecher—St. Lucas—G. Horst Bellewood—Friedens—H. Hildebrandt Belvidere—St. Johns—D. C. Jensen Bensenville—Friedens—H. Wagner Bloomingdale—St. Pauls—
J. H. Holdgraf Bloomington—Friedens—
                                                                                                                                                                                                                                                                                                                         Bensenville—Friedens—H. Wagler
Bloomingdale—St. Pauls—
J. H. Holdgraf
Bloomington—Friedens—H. H. Bierbaum
Blue Island—Friedens—J. S. Voeks
Brandenburg—Friedens—H. Arit
Broadlands—St. Johns—
Carpenterville—Zion—G. Betz
Champaign—St. Peters—H. F. Mueller
Chicago—St. Andrews—H. H. Moeller
"—Bethania—H. W. Dinkmeyer
"—Bethel—J. Goebel
"—Bethelen—
"—City Mission—Geo. Lienhardt
"—Christ—E. Rathmann
"—Eden—G. A. Niedergesaess
"—Epiphany—C. F. Weisse
"—First Engl. Ev.—L. W. Goebel
"—Friedens—H. Brodt
"—Gethsemane—F. H. Krohne
"—Calvary—R. Fiedler
"—Immanuel—J. Bollens
"—Nazareth—A. Glade
"—Nicolai—G. Pahl
"—Oak Park Ev.—Z. Egartner
"—Ravenswood Ev.—A. E. Meyer
"—St. Johns—B. H. Leesmann
"—St. Jucas—Theo. Papsdorf
"—St. Marks—W. Gaertner
"—St. Marks—W. Gaertner
"—St. Pauls—R. A. John and
J. Pister
"—St. Pauls—R. A. John and
"—St. Peters—H. E. Lambrecht
"—St. Peters—H. E. Lambrecht
"—St. Peters—H. E. Lambrecht
"—St. Peters—(South Chicago)—
   Dunkirk—*Ev. Lutt... Carr G.

East Eden—St. Johns—
Eden Center—First Ev.—A. E. Viehe
Elmira—First Evangelical—R. Vieweg
East Hamburg—Immanuel—E. Gottlieb
Gowanda—Ev. Luth. Trinity—
J. O. Relle
St. James—A. E. Viehe
                                                                                                                                                                                                            Carl G. Haass
         Hamburg—St. James—A. E. Viehe
Hornell—Ev. Luth. St. Pauls—
H. A. Dies
   Hornell—Ev. Luth. St. Pauls—

Lockport—St. Peters—J. Schauer
Millersport—*St. Stephens—

*Carl G. Vogelmann
North Tonawanda—St. Peters—
Dr. Theo. Mueller, lic.

-*Friedens—
E. A. Schulz
Orangeville—Immanuel—A. J. A. Wahl
Perkinsville—St. Peters—Hy. Noehren
Rochester—Christ—Bernard J. Tepas

"—Salem—F. Frankenfeld

"—Trinity—J. Otto Reller

"—St. Pauls—R. Stave
Rome—Trinity—C. Sprenger
Shawnee—St. Pauls—E. A. Schulz
Sheldon—St. Johns—C. E. Fetzer
Syracuse—Friedens—W. Bauer
Tonawanda—*St. Peters—A. Hils

"—Salem—A. Hils
Townline—St. Pauls—C. F. Dies
Wayland—St. Pauls—H. Noehren
Wendelville—*St. Pauls—

*Carl G. Vogelmann
Westfield—St. Peters—E. Gottlieb
b) Pennsylvania
                                                                                                                                                                                                                                                                                                                                                                                          -St. Peters-H. E. Lambrecht
-St. Peters-(South Chicago)-
W. Breitenbach
                                                                                                                                                                                                                                                                                                                                                                                     W. Breiter

-St. Philipp—Aug. Fleer

-Salem—Jos. George

-St. Stephens—B. C. Ott

-*Tabor—F. W. Schroeder

-Timothy Mission—Theo.

-Trinity—Jul. Kircher

-Zion—C. A. Koenig

-Zion—(Auburn Park)—

Alfred M
                                                                                                                                                                                                                                                                                                                                   " —Zion—(Auburn Park)—
" —Zion—(Washington Heights)—
M. Lienk
Chicago Heights—St. Johns—Fr. Grosse
Crystal Lake—St. Pauls—J. Heinrich
Danvers—Friedens—H. H. Bierbaum
Danville—St. Johns—B. Howe
I wie—St. Pauls—L. F. Kurz
Deerfield—*St. Pauls—L. A. Buescher
Desplaines—Chris* C. W. Goebel
Dolton—Immanuel—J. H. Dorjahn
Downers Grove—St. Pauls—W. Grotefeld
Eleroy—Salem—
Elgin—St. Pauls—H. Jacoby
Elmhurst—St. Peters—P. Repke
Evanston—St. Johns—Theo. Munzert
Frankfort Station—St. Peters—
Gust. Lambrecht
Freeport—St. Johns—C. Hoffmann
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   Alfred Menzel
                                                                                      b) Pennsylvania
              Erie—*Christ—L. C. Miller
"—St. Lucas—H. H. Strub
"—St. Pauls—F. D. Oberkircher
Fairview—St. James—L. C. Miller
Germania—*St. Matthews—
Meadville—Zion—Ph. Kraus, D. D.
                                                                            c) Ontario, Canada
              Neustadt—St. Pauls—F. Westermann
Stevensville—St. Johns—
Number of churches.......61
                                       10. NORTH ILLINOIS DISTRICT
```

a) Illinois Adaline—Zion—P. Hoeppner Addison—Immanuel—J. Maierle

Fullersburg—St. Johns—F. Harder Galena—Ev. Luth. St. Johns—K. Freytag Geneseo—St. Peters—W. Blasberg Genoa—Friedens—H. Wolf Gilman—Zion—C. Kurz Glen Ellyn—St. James—Theo. Holtdorf Grant Park—St. Peters— Ed. F. Mayer

Greengarden—St. Johns—
Gust. Lambrecht

-St. Peters-G. Strohschein

Gust. Lambrecht

"—St. Peters—
G. Strohschein
Greenview—*German Ev.—Benj. Freese
Hanover—Immanuel—Wm. Meyer
Harmony—St. Johns—M. Stommel
Harvey—Friedens—J. Goebel
Highland Park—St. Johns—F. Holke
Hinckley—St. Pauls—A. F. Schemmer
Hinsdale—Evang.—G. H. Stanger
Hollowayville—*German Evangelical
P. Brueckner
Homewood—St. Pauls—J. Silbermann
Huntley—*Evang.—M. Stommel
Kankakee—St. Johns—H. Meier
Kewanee—*St. Peters—G. D. Fleer
Lake Zürich—St. Peters—E. G. Bizer
Lamoille—*St. Pauls—M. F. Giering
LaSalle—Ev. Prot.—F. C. Krueger
Lincoln—St. Johns—G. S. Gerhold
Longgrove—Evangelical—
Loran—Ebenezer—K. Kielhorn
Lyons—St. Johns—F. Grosse
Manhattan—St. Pauls—P. Stappenbeck
Manheim—St. Pauls—P. Stappenbeck
Manheim—St. Pauls—F. Bosold
Matteson—Zion—A. Hosto
Melrose Park—St. Johns—W. H. Aufderhaar
Minonk—St. Pauls—A. B. Gaebe
Naperville—St. Johns—W. Kreis
Monee—St. Pauls—A. B. Gaebe
Naperville—St. Johns—W. Klingeberger
Niles Center—*St. Peters—J. J. Mayer
Northfield—(Shermerville)—St. Peters—
F. Schaer Niles Center-*St. Peters-J. J. May Northfield-(Shermerville)-St. Peters-F. Schaer

Northfield—(Shermerville)—St. Peters—F. Schaer
North Grove—Zion—E. Bloesch
Palatine—St. Pauls—T. F. Bierbaum
Papineau—Immanuel—A. Mayer
Pekin—St. Pauls—A. A. Zimmermann
Pectone—Immanuel—J. A. Hotz
Peotone—Tp—St. Johns—A. Klug
Petersburg—*St. Pauls—F. Schnathorst
Plano—St. Johns—C. F. Baumann
Plato Center—*St. Pauls—H. Jacoby
Plumgrove—St. Johns—F. Ernst
Richton—St. Pauls—A. Hosto
Sandwich—Trinity—A. F. Schemmer
Schiller Park—*Un. Ev.—F. Bosold
Sidney—St. Pauls—
Thornton—Friedens—Fr. Grosse
Union—St. Johns—M. Stommel
Wallingford—St. Peters—A. Klug
Washington Tp.—St. Johns—

West Chicago—Michael—E. Pinckert
Wheaton—*...—Theo. Holddorf

b) Indiana

b) Indiana Crownpoint—St. Johns—Ewald Stommel Dyer—Zion—E. Bloesch Hammond—Immanuel—C. Schaeffer

c) Institutions Elmhurst College-Pres. H. J. Schiek

11. OHIO DISTRICT

a) Ohio
Akron—Bethel—E. Irion
Amherst—St. Peters—A. Egli
Baltic—Zion—P. Bassler
Bucks Tp.—*St. Pauls—P. Bassler
Bolivar—St. Johns—
Chattanooga—St. Pauls—S. Egger
Chester Tp.—*St. Johns—G. Nussmann
Chillicothe—St. Johns—K. A. Roth
"—Salem—L. G. Weber
Cleveland—Bethany—H. E. Voss
—Ebenezer—G. C. Maul
"—Friedens—W. F. Baumann
"—Christ—H. Kamphausen
"—Immanuel—Th. P. Frohne
"—*St. Johns—H. Vieth
"—St. Matthews—
Theo. W. Mueller
"—*St. Pauls—

-*St. Pauls-

"—St. Matthews—
Adolf Schmidt, Ph. D.
—*Schifflein Christi—
John S. Huebschmann
—Trinity Ev.—
O. P. Schroerluke
—United Ev. Prot.—O. Rusch
—West Side Ev.—

"Zion—B. W. Wulfmann
Columbus—*St. Johns—T. Lehmann
—St. Pauls—A. H. Knipping
Conroy—St. James—R. Unlhorn
Coshocton—Evang—P. Saleste
Crookedrun—Salem—Theo. Schlundt
Dennison—*St. Pauls—Theo. Schlundt
Dover Tp.—St. Pauls—Bilas P. Bittner
Elliston—*Trinity—A. F. Abele
Elmore—St. Johns—E. J. Soell
Elyria—*St. Pauls—Baul Bourquin
Genoa—St. Johns—F. Mittendort
Goshen Tp.—*St. Peters—M. F. Bierbaum
Halifax—Zion—P. Bassler
Independence—*St. Peters—Theo. Frohne
Kenton—St. Johns—M. F. Bierbaum
Kettlersville—*Immanuel—A. Dietze
Lorain—St. Johns—Theo. Merten
Loudon Tp.—St. Johns—
Loundonville—Trinity—S. Bittner
Mansfiel—St. Johns—J. E. Digel
Millersburg—St. Johns—J. E. Digel
Millersburg—St. Johns—W. C. Mueller
Millbury—*St. Peters—H. Spangenberg
Minersville—*St. Pauls—G. Nusmann
Monroeville—*United Christian—
Navarre—*St. Pauls—J. E. Digel
Newark—St. Johns—E. N. Kraft
New Bremen—St. Peters—

Monroeville—*United Christian—
C. J. Keppel
C. J. Keppel
Navarre—*St. Pauls—J. E. Digel
Newark—St. Johns—E. N. Krafft
New Bremen—St. Peters—
H. S. von Ragué
" -*St. Pauls—
W. F. Henninger
Oak Harbor—*St. Pauls—H. C. Klutey
Oxford Tp.—St. Johns—C. J. Keppel

Parma—St. Pauls—J. S. Huebschmann Pomeroy—Peace—G. Nussmann Portsmouth—First Evangelical S. Lindenmeyer
S. Lindenmeyer
Port Washington—St. Pauls—
P. C. Kaefer
Sandusky—Immanuel—Theo. Eisen
"—St. Stephens—H. E. Pheiffer
Seneca Tp.—Jerusalem—
South Amherst—St. Johns—A. Egli
South Webster—St. Johns—A. Egli
South Webster—St. Johns—A. Egli
South Webster—St. Johns—P. Pfeiffer
Strasburg—St. Johns—P. J. Loew
Sugarcreek Tp.—Immanuel—R. J. Loew
Tiffin—St. Johns—A. Klick
Toledo—St. Pauls—P. D. Lehmann
Valley City—Immanuel—H. Hahn
Vanwert—St. Peters—L. Schmidt
Wapakoneta—*St. Pauls—C. Edw.
Schmidt S. Lindenmeyer Washington Tp.—St. Peters— G. A. Kienle G. A. Kienle Waverly—Ger. Ev.—*R. Leonhardt Westpark—Immanuel—H. Juergens Winesburg—*Zion—*Walter Ott Wooster—Christ—H. N. Doerres Wren—St. Pauls—R. Uhlhorn Zanesville—*Pilgrim—R. R. Fillbrandt

Number of churches.....81 12. PACIFIC DISTRICT

a) California

a) California

Dixon—*Ev. Lutheran—J. Lebart
El Centro—Evang.—C. Saenger
Los Angeles—Immanuel—O. Satzinger
"—St. Pauls—J. Nuesch
"—Zion—Jon. Irion
Oakland—St. Marks—L. Hagen
Pasadena—St. Johns Ev.—E. G. Albert
Petaluma—Grace—Geo. Gekkeler
Pomona—St. Johns—J. G. Mangold
Richmond—St. Pauls—A. M. Bahnsen
Sacramento—Friedens—J. Lebart
San Bruno—St. Johns—A. Limper
San Francisco—St. Johns—A. Limper
"—St. Lucas—A. Meyer
"—St. Lucas—A. Meyer
"—St. Pauls—
K. C. Struckmeier
San Rafael—St. Matthews—
E. H. Jagdstein
Woodland—St. Johns—A. Leutwein
b) Arizona

b) Arizona

Casa Grande—Ev.—S. Saenger Number of churches.......18

13. PENNSYLVANIA DISTRICT

a) Ohio

a) Ohio

Benton Tp.—St. Pauls—
W. P. Meisenheimer
Clarington—Imm.—A. E. Kitterer
Hannibal—Zion—*Arthur J. Schneider
Lewisville—St. Peters—
W. P. Meisenheimer
Lowell—St. Johns—O. W. Breuhaus
Marietta—St. Pauls—C. H. Decker
Miltonsburg—St. Peters—O. A. Muecke
Morton—Salem—*Arthur J. Schneider
Muskingum Tp.—*First Evangelical—
Otto W. Breuhaus

Salem Tp.—St. James—A. E. Kitterer Steubenville—*Zion—Wm. J. Hausmann Summit Tp.—St. Johns—O. A. Muecke Switzerland Tp.—St. Johns—A. E. Kitterer

Watertown-*St. Johns-Otto W. Breuhaus Woodsfield—St. Pauls—J. Reinicke

b) Pennsylvania

Dorseyville—Trinity—
Millvale—First Evang.—F. Nickisch
Pittsburg—*St. Peters—J. L. Ernst
—(Duquesne Heights—
First Ev. Prot.—Henry Fox
N. S. Pittsburgh—*St. Pauls—
O. D. Hempelmann
—*St. Peters—
Th. R. Schmale
—*First Ev.—
——First Ev.—
——First United Ev. Prot.
——L. Moessner
Sharpsburg—St. Johns—W. A. Bomhard
Springgardenboro—St. Peters—
T. Wobus
Zelienople—*St. Johns—Theo. Fischer Dorseyville-Trinity-

c) West Virginia

14. SOUTH ILLINOIS DISTRICT

a) Illinois

a) Illinois

Addieville—*Zion—E. J. Westerbeck
Alhambra—Salem—F. W. C. Warber
Alton—Evangelical—C. W. Heggemeier
Arcola—St. Pauls—C. F. Kniker.
Beckemeyer—St. Pauls—O. F. Pessel
Belleville—St. Pauls—O. F. Pessel
Belleville—St. Pauls—O. F. Pessel
Belleville—Christ—C. R. Hempel
Bible Grove—St. Pauls—C. Berger
Biddleborn—Ev.—A. Jennrich
Blackjack—*St. Johns—F. Eggen
Bluff—Pst. Johns—G. F. Brink
Bluff Precinct—Salem—F. Jerger
Breese—St. Johns—J. A. Hoefer
Brighton—St. Johns—W. Barkau
Brownsburg—St. Johns—E. W. Pusch
Burksville—St. Peters—F. Jerger
Carlinville—St. Pauls—W. Riemeier
Carlyle—Immanuel—
Caseyville—Friedens—H. J. Bredehoeft
Central City—Zion—E. Reh
Collinsville—St. Johns—H. J. Bredehoeft
Columbia—St. Pauls—Wm. Schlinkmann
Cordes—St. Johns—C. A. Stadler
Darmstadt—*Holy Ghost—J. Dorullis
De Camp—Immanuel—Tower Hill Post Office—
St. Pauls—K. J. Mueller
Du Bois—St. Marks—K. Kluge
Dupo—*George Hildebrand
Duquoin—St. Johns—Aug. Doellefeld
East St. Louis—Imm—E. R. Jaeger
Edwardsville—Eden—H. Rahn
Near Edwardsville—Eden—H. Rahn
Near Edwardsville—Eden—H. Rahn
Elkton—*Immanuel—C. A. Stadler

Evansville—St. Johns—
Farina—Friedens—H. H. Wintermeyer
Near Farina—St. Johns—
H. H. Wintermeyer
Fayetteville—*Ger. Prot.—H. Hosto
Floraville—*St. Pauls—M. Kleinau
Fowler—*St. Pauls—W. Th. Kettelhut
Freeburg—St. Pauls—A. Dreusicke
Freedom (Hecker)—*Friedens—
K. Wiegmann

Garret—Zion—A. F. Bock Grantfork—*Ger. Ev.—M. Holz Grantic City—St. Peters—R. Kofer ""-St. Johns—K. Dexheimer Hamel—Himanuel—A. Seffzig Harrisonville—*St. Peters— T. Wittlinger

Hamel—Immanuel—A. Seffzig
Harrisonville—*St. Peters—
T. Wittlinger
Hecker—*Friedens—K. Wiegmann
Highland—*Prot.—C. E. Miché
Hookdale—St. Peters—A. D. Rahn
Hoyleton—Zion—M. Schroedel
Irvington—Friedens—L. Rauch
Jamestown—*St. Pauls—L. Birnstengei
Jerseyville—Friedens—
Johannisburg—*St. Johns—Th. O. Uhdau
Lake Creek—*St. Pauls—F. W. Budy
Lebanon—*St. Pauls—F. W. Budy
Lebanon—*St. Pauls—P. A. Wobus
Lenzburg—St. Peters—Th. C. M. Kugler
Maeystown—St. Johns—P. Schulz
Marine—*Evangelical—
Marion—Zion—F. W. Budy
Marissa—*Friedens—J. A. Kreuzer
Mascoutah—St. Johns—B. H. Heithaus
Nattoon—Zion—C. F. Kniker
Near Metropolis City—St. Johns—J. Soell
". "Zion—
Millstadt—Zion—Paul Wendt
Near Millstadt—*Concordia—F. Braun
Moredock—*Ebenezer—Th. Wittlinger
Moro—St. Johns—F. Muehlinghaus
Mount Olive—*Gethsemane—
H. Niedernhoefer
Murphysboro—St. Peters—R. Hohmann
Nashville—St. Pauls—F. Baltzer
New Athens—St. Johns—K. Barkau
New Beden—Zion—Theo. Baur
New Design—Zion—E. W. Pusch
New Douglas—Salem—M. L. Seyboldt
New Hanover—*Zoar—K. Pfeiffer
O'Fallon—Evangelical—F. J. Langhorst
Ohlman—St. Pauls—K. Friebe
Okaville—St. Peters—H. Baumgaertel
Near Okawville—St. Pauls—K. Friebe
Okaville—St. Peters—H. Baumgaertel
Near Okawville—St. Pauls—Adolf Friz
Plumhill—St. Johns—M. Fruechte
Pinckneyville—St. Pauls—Adolf Friz
Plumhill—St. Johns—W. Jung, Jr.
Prairie du Round—St. Marks—
K. Wiegmann
Ouincy—St. Pauls—J. C. Rieser

Prairie du Round-St. Marks-

Prairie du Round-St. MarksK. Wiegmann
Quincy-St. Pauls-J. C. Rieger
"-St. Peters-A. Warskow
"-Salem-H. J. Leemhuis
Redbud-St. Peters-H. Buchmueller
Ridge Prairie-St. JohnsK. Doernenburg
Smithton-*St. Johns-W. H. Hosto
St. Jacob-*Evang.-C. A. Hildebrand
Staunton-St. Pauls-H. Niedernhoefer
Stone Church-*St. Peters-W. Laatsch
Sngarloaf-*Zion-F. Braun

Summerfield—St. Johns—B. Buehler Trenton—St. Johns—Dan. Buchmueller Troy—Friedens—G. Dippel Ursa—Zions—Chas. Meyer Valmeyer—Evang.—Th. Wittlinger Waterloo—*St. Pauls—G. F. Brink Wood River—Rev. R. Kofer

b) Louisiana

New Orleans—First Ev.—A. H. Becker
"Carrollton—St. Matthews—
L. Schweickhardt
"—Milan St.—Salem—
P. M. Schroeder
"—*Jackson St.—Evang.—
J. P. Quinius
"—St. Johns—J. F. Bosold
"—New Orleans—St. Pauls—
F. E. McQueen 12000

d) Mississippi Biloxi—First Evang, of Mississippi—

*G. M. L. Hoffmann

Number of churches......114

15. TEXAS DISTRICT

Augusta—*St. James—Robert Mohr
hirch—Salem—
Bishop—Evangelical—
Beasley—*Friedens—*E. Mueller
Burlington—*St. Johns—R. Mohr
Burton—St. Johns—H. Schulz
Cego—St. Pauls—C. Benkendoerfer
Cibolo—St. Pauls—C. Kniker
Converse—*Friedens—C. Kniker
Converse—*Friedens—C. Kniker
Converse—*Friedens—C. Kniker
Cottonwood—St. Peters Ev. *E. Mueller
Coupland—St. Peters—G. Krebs
Cayote—*St. Johns—Theo. Pfundt
Cypress—*St. Lucas—E. Bekeschus
Dallas—St. Pauls—A. Romanowski
Electra—Zion—A. Romanowski
Fredricksburg—*Holy Ghost—A. Koerner
Ft. Worth—St. Johns—C. Wolff
Gay Hill—Friedens—
Gerald—St. Pauls—John Link
On the Geronimo—*Friedens—
H. Barnofske
Houston—First German Ev. Luth.—
Houston—Bethel—J. Biegeleisen
Kurten—Zion—J. J. Kasiske

D. Baltzer
Houston—Bethel—J. Biegeleisen
Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—C. Gastrock
Leissners School—Christ—J. Ziegler
Bei Mooreville—*Zion—J. Strauss
Lewisville—Friedens—C. Wolff
Lockhart—Christ—
Longworth—St. Johns—
W. E. Neumeister
Lyons—*Immanuel—

W. E. N Lyons—*Immanuel— Marion—Luther-Melanchthon—

Near Marlin—St. Pauls—G. Deislinger
Mt. Prairie—St. Stephens—
Nash—*St. Johns—K. Merkel
Needville—Immanuel—K. Merkel
New Baden—Ebenezer—J. J. Kasiske
New Bielau—*Ev. Luth. Trinity—
P. Piepenbrok
New Braunfels—*First Protestant— J. Ziegler

G. Mornhinweg Orange Grove—*Ev. Luth.—A. Artus

Otto—St. Johns—C. A. Mennenoeh Redwood—St. Pauls— Riesel—Friedens—J. Jaworski, Richland—*St. Johns—G. Zucher Richmond—Unorganized—K. Merkel Robinson—St. Johns—J. Strauss Rowena—Zoar—Dan. Bierbaum San Angelo—Immanuel— W. E. Neumeister San Antonio—Friedens—

16. WEST MISSOURI DISTRICT

16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
Bilingsville—St. Johns—R. J. Kurz
Blackburn—St. Pauls—C. Gabler
Boonville—Evangelical—R. M. Hinze
Brazito—Friedens—P. Stoerker
California—Evangelical—F. Umbeck
Concordia—Bethei—Theo. Oberhellman
Emma—St. Johns—E. Nauerth
Florence—St. Johns—E. J. Moritz
Grand Pass—Evangelical—C. Gabler
Hartsburg—Friedens—
Henry—St. Pauls—P. Moritz
Higginsville—Salem—G. H. Freund
Independence—St. Lucas—Paul Moritz
Jamestown—St. Pauls—E. Beissenherz
Jefferson City—Central—P. Stoerker
Kansas City—St. Peters—J. Sauer
Lamb—Immanuel—E. J. Moritz
Levasy—Ebenezer—H. Krull
Lexington—Trinity—J. C. Bierbaum
Little Rock—Salem—H. Schroeder
Lone Tree—*St. Pauls—
Mayview—Zion—
McGirk—Salem—P. Niedermeyer
Moniteau—Advent—C. T. Schaefer
Napoleon—St. Pauls—J. Hauck
New Franklin—Immanuel—R. G. Kurz
Parkville—St. Matthews—
Pilot Grove—St. Pauls—H. E. Mueller
Pleasant Grove—St. Peters—E. Beissenherz
St. Joseph—Zion—F. C. Klick

St. Joseph—Zion—F. C. Klick
"—Ev. Luth. Zion—
G. H. Krueger

South St. Joseph—St. Johns—Sedalia—Immanuels—Wellington—St. Lucas—D. J. Helmkamp Number of churches......35

17. WISCONSIN DISTRICT

a) Wisconsin

Ackerville-St. Pauls-P. Grob Antigo-Unity-C. Nagel

Near Ackerville—St. Johns—P. Grob
Appleton—St. Johns—A. Janke
Arena—*Friedens—P. A. Schuh
Arpin—St. Johns—J. Pauloweit
Athens—Christ—E. Holder
Beechwood—*St. Johns—K. Kuenne
Berlin—Salem—R. Buelow
Blackcreek—*St. Johns—
Blackwolf—New Bethel—C. Mack
Boltonville—*St. Johns—K. Kuenne
Brillion—Friedens—J. Foesch
Brookfield—Trinity—P. David
Browntown—Friedens—F. Klinschewsky
Butler—Friedens—P. David
Byron Tp.—Bethel—H. Mueller
Cadott—Zion Ev.—B. Schori
Calumet Harbor—St. Pauls—
Cecil—St. Johns—H. Greuter
Celarlake—*St. Pauls—E. Wilking
Cicero—St. Johns—E. Roth
Collins—St. Pauls—P. Schoppe
Corning—*St. Pauls—M. Schmidt
Cudahy—Christ—H. Niefer
Darlington—*Ev. Immanuel—P. A. Schuh
Dorchester—Friedens—J. Bizer
Durham—Bethlehem—S. Gonser
Edgar—St. Pauls—F. G. Schuetze
Elkhart—St. Johns—F. Zeh
Elk Mound—Friedens—B. Schori
Ellsworth—St. Pauls—R. E. Schwarze
Erin—St. Pauls—J. Kusch
Fall Creek—Ev. Luth. Friedens—
B. Schorl
Fillmore—St. Martins—H. Erber
Fond du Lac—Friedens—G. Gere

Erin—St. Pauls—J. Kusch
Fall Creek—Ev. Luth. Friedens—
B. Schori
Fillmore—St. Martins—H. Erber
Fond du Lac—Friedens—C. Grauer
Fort Atkinson—Friedens—M. Zutz
Friendship—Christ—C. Mack
Grand Rapids—*....—J. Pauloweit
Greenbush—*St. Johns—M. Rosenfeld
Hales Corners—*Immanuel—S. Gonser
Hartford—St. Johns—A. Kuhn
Hickorygrove—St. Johns—G. Krumm
Jackson—St. Peters—G. Kücherer
"—*Friedens—G. Kücherer
"—*Friedens—G. Kücherer
Jorden—Ebenezer—F. Klinschewsky
Kewaskum—*Friedens—H. Barth
Kohlsville—*St. Johns—G. Recht
Lancaster—Bethlehem—E. D. Kiefel
Libertyridge—St. Pauls—
Lomira—*Evang. Friedens—C. Grauer
Manitowoc—St. Johns—P. Schoppe
Marinette—Friedens—P. Beecken
Marion, Grant Co.—Imm.—G. Krumm
Medford—Evang.—J. Bizer
Marshfield—St. Pauls—G. Schmeisser
Meeme—*St. James—Fr. Fuerst
Menomonee Falls—*St. Pauls—
A. C. Ludwig
Merrill—St. Stephens—M. Schmidt
Merton—St. Johns—J. Kusch
Milan—St. Johns—F. Roth
Milan—St. Johns—E. Roth
Milan—St. Johns—E. Roth
Milan—St. Johns—E. Roth
Milan—St. Johns—J. Kusch
Merton—St. Johns—P. L. Stange
—Inmanuel—P. Bratzel
—St. Pauls—J. Merzdorf
—Salem—D. Reichle
—Tsiche—
—Trinity—F. G. Ludwig
—Zion—G. Fischer
Monroe—St. Johns—P. A. Schuh

Mosel—*St. Marks—F. Fuerst
Oakgrove—St. Johns—W. Diehl
Oconto—St. Pauls—*C. Chworowsky
Oshkosh—Immanuel—W. Suessmuth
"St. Pauls—Th. Irion
Perkinstown—Friedens—J. Bizer
Portage—Trinity—J. Reichert
Port Washington—Friedens—S. Lefkovics
Random Lake—Friedens—K. Kuenne
Reedsville—Friedens—J. Foesch
Rhine—St. Peters—P. Thomas
Richfield—*St. James—P. Dietrich
Ripon—*Ev. Lutheran—F. Kuether
Rockfield—*Christ—P. Dietrich
Rockfield—*Christ—P. Dietrich
Rockfield—*Christ—P. Dietrich
Rockfield—*Christ—P. Dietrich
Rockfield—*Christ—P. Dietrich
Rockfield—*Toar—C. Fischer
Russell—St. Pauls—M. Rosenfeld
Saukville—St. Peters—J. Schaefer
Scholeisingerville—St. Johns—E. Wilking
Schoffeld—Friedens—G. F. Schuetze
Scott—St. Pauls—J. Reichert
Shawano—Friedens—E. Kollath
Sheboygan—Evangelical—E. Krueger
Silvercreek—*St. Pauls—K. Kuenne
South Germantown—*St. Johns—
V. Crusius
South Milwaukee—St. Lucas—
A. Blankenagel South Milwaukee—St. Lucas—
A. Blankenagel
A. Blankenagel
Stevens Point—Friedens—W. Werth
Sussex—Zion—Winger Sr.
Tomah—Zion—R. Rami
Town Hermann—St. Johns—F. Mohme
Town Oakwood—St. Johns—M. Peper
Union—*Evangelical—G. Bratzel
Waubeka—*St. Pauls—H. Erber
Wauwatosa—St. Pauls—E. Grauer
Wauwatosa—St. Pauls—E. Grunewald
Wayne—St. Pauls—F. Klinschewsky
Whitewater—Friedens—M. Zutz South Milwaukee-St. Lucas-

b) Michigan

Iron Mountain-*Ev.-*C. Cchworowsky Menominee-Trinity-P. Beecken Number of churches......111

18. COLORADO MISSION DISTRICT

Ft. Morgan, Colo.—Immanuel—

A. Fuenning
Glenwood Springs, Colo.—Unorganized—

*W. K. Klein

*W. K. Klein

*W. K. Klein

*W. K. Klein Grand Junction, Colo.—St. Johns— *W. K. Klein Greely, Colo.—St. Johns—Chr. Buckisch Idaho Falls, Idaho—*First Evang.— J. Kisselmann Keota, Colo.—Zion—J. Kisselmann Keota, Colo.—*Friedens—J. Kisselmann Lamar, Colo.—*Zion— Lamar, Colo.—Ziota Laramie, Wyo.—St. Pauls— Oscar Geisler

Leadville, Colo.-Unorganized-

Lingle, Wyo.—St. Pauls—
F. F. Steinmark
Longmont, Colo.—Zion—W. Werner
Lovell, Wyo.—Zion—*W. M. Schuster
Loveland, Colo.—*Bethlehem—
Monida, Mont.—Unorganized—
B. H. Leesmann

K. Leesmann B. H. Leesmann
Montrose, Colo.—St. Johns—
F. Brennecke
Ogden, Utah—St. Pauls—A. Persch
Owienza, Idaho—*Immanuel—
Coo. Fishler Paul, Idaho—Salem—Geo. Eichler Paul, Idaho—*Pauls—Geo. Eichler Paul, Idaho—*Pauls—Geo. Eichler Salt Lake City, Utah—(Unorganized)-Sedgwick, Colo.—*Friedens—
A. Person Sedgwick, Colo.—*Friedens— J. Kisselmann Sugar City, Idaho—St. Pauls— W. Schmidt Windsor, Colo.—Zions—P. Jueling Salt Lake City, Utah—Mission— A. Persch Silt, Colo.—*Immanuel— Worland, Wyo.—*St. Pauls— Number of churches.....35

19. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—E. Horstmann Farmer, Wash.—Immanuel— *H. Rosenbusch Gresham. Ore.—Zion—H. Gebhardt Gresham. Ore.—Zion—H. Gebhardt
Parma, Idaho—Mission—
F. C. Rueggeberg
Payette, Idaho—Ev. Luth.—
F. C. Rueggeberg
Portland, Ore.—St. Pauls—J. Hergert
Portland. Ore.—Friedens—
Seattle, Wash.—St. Pauls—Theo. Hauck
Spokane. Wash.—First Ev.—F. A. Reller
Waterville, Wash.—Mission—
Number of Shyuckes Number of churches.....10

CANADA MISSION DISTRICT

Brown P. O., Man.-Ev. Immanuel-Morden, Man.—Ev. Zion—P. E. Winger Winnipeg, Man.—First Ev. Luth.—
H. M. Awiszus Winnipeg, Man.—St. Johns Ev.—
Gust Winger Number of Churches.....4

MONTANA MISSION DISTRICT

Culbertson—Friedens—E. Stelzig Near Culbertson—St. Pauls— Number of churches...

MISSION STATIONS IN INDIA RAIPUR DISTRICT CENTRAL PROVINCES, INDIA

a) Bisrampur Station

Pastor & Mrs. M. P. Davis, Bisrampur, C. P. India

b) Raipur Station

Pastor Jacob Gass, Olpingen, Baselland, Switzerland

Mrs. Jacob Gass, Olpingen, Baselland, Switzerland

Pastor F. A. Goetsch

Mrs. F. A. Goetsch

Miss Elise Kettler

Pastor Th. C. Seybold, Raipur, C. P., India

Mrs. Helen Enslin-Suger

Miss Adele Wobus, Raipur, C. P., India Miss Wilhemina Diefenthaler, Raipur, C. P., India

c) Baitalpur Station

Pastor J. C. Koenig, Baitalpur, B. N. Ry., via Bhatapara, C. P., India

Mrs. J. C. Koenig, Baitalpur, B. N. Ry., via Bhatapara, C. P., India

Mr. H. I. Waggoner, Baitalpur, B. N. Ry., via Bhatapara, C. P., India
Mrs. H. I. Waggoner, Baitalpur, B. N. Ry., via Bhatapara, C. P., India

d) Parsabhader Station

Pastor A. Hagenstein, Baloda Bazar, C. P., Raipur District, India.

e) Mahasamudra Station

Pastor H. A. Feierabend, Mahasamudra, C. P., India

f) Sakti Station

Pastor Theophil Twente, Sakti, C. P., India

Number of stations.....6

On Leave of Absence

Pastor K. W. Nottrott, 5603 Southwest Ave., St. Louis, Mo., U. S. A. Mrs. K. W. Nottrott, 5603 Southwest Ave., St. Louis, Mo., U. S. A. Pastor O. Nussmann, Mrs. O. Nussmann Total number of churches....1348

LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor). The name of the city is given first, then name of church and address, and finally the name of the pastor.

Alabama

Birmingham-Friedens-21st & F Ave., South-A. S. Ebinger

Arkansas

Little Rock-St. Paul's-11th and Ringo Sts.-C. Fritsch

California

Los Angeles-Immanuel-337 E. Jefferson St.-O. Satzinger

- -St. Paul's-Washington & Trinity Sts.-J. Nuesch
- -Zion-111 N. Breed St.-Jon. Irion

Oakland-St. Mark's-722 Filbert, betw. 7th & 8th Sts.-L. E. K. Hagen Pasadena-St. John's-E. Orange Grove & Fair Oak Ave.-E. G. Albert

Pomona-St. John's-8th & Louisa Sts.-J. E. Mangold

San Diego-Zion-532 21st St.-

San Francisco-St. John's-Larkin St., betw. Broadway & Vallejo-A. G. Hensel

-St. Luke's-15th, near Church St.-Alfred Meyer

,, -St. Paul's-1419 Howard, betw. 10th & 11th Sts.-K. C. Struckmeier

Sacramento-Oak Park Sta.-1st Ev.-24th St. & Marshall Way-J. Lebart

Colorado

Denver-Salem-14th & Glenarm-G. A. Schmidt

" -Friedens-45th and Lincoln-H. A. Schmidt
" -St. Paul's-W. 28th Ave. & Zuni St.-O. Wichmann Fort Collins-Immanuel-Remington & Olive Sts.-E. Hergert Greeley-St. Johns-4th Ave. & 11th St.-Chr. Buckish Loveland-Bethlehem-E. 2nd and Taylor-J. C. Kramer

District of Columbia

Washington-*Concordia-20th & G Sts., N. W.-C. W. Locher

Jacksonvile-Zions-8th & Walnut-E. G. H. Schulz Miami-Friedens-Palm & Flagler-O. Nussmann Tampa-....

Georgia

Atlanta-St. John's-S. Forsyth & Garnett Sts.-W. Hauff

Boise-St. Paul's-817 Franklin St.-F. H. Freund

Alton-Evangelical-526 E. 8th St.-O. W. Heggemeier Aurora-St. John's-5th St. & North Ave.-C. F. Baumann Belleville-Christ-26 N. West St.-C. R. Hempel

" —St. Pauls—123 W. B. St.—O. F. Pessel

Belvidere-St. John's-Cor. Main & E. Madison-D. Jensen Bloomington-Friedens-Front & Lee Sts.-H. H. Bierbaum Blue Islands-Friedens-Gregory & New-J. C. Voeks Champaign-St. Peter's-405 E., University Ave.-H. F. Mueller

Chicago-St. Andrew's-28th St. & Karlov Ave.-H. H. Moeller "—Bethany—Irving Park Blvd. & Paulina St.—H. H. Dinkmeeyr —Bethel—114th & State Sts.—J. Goebel

" -Bethlehem-Magnolia Ave. & Diversey Parkway-

" -Christ-Francisco & Lexington Sts.-E. Rathmann

" -Eden-Gunnison & Leclaire Aves.-G. A. Niedergesaess

". -Epiphany-Bradley Place & N. Robey St.-C. F. Weisse

-First English Evangelical-3070 Palmer Square-L. Goebel -Friedens-N. 52nd & Justine Sts.-H. J. Brodt

-Chapel-62nd & Lincoln Sts.-H. J. Brodt

-Gethsemane-Cor. Monticello & Belleplaine Aves.-F. H. Krohne

-Calvary-Central Ave. & Rice St.-R. B. Fiedler

-Immanuel-E. 70th St. & Michigan Ave. -J. Bollens

-Oak Park-Evangelical-Z. Egartner

-St. John's-Moffat St. & Campbell Ave.-B. H. Leesmann

-St. John's (N. S.)-Garfield & Mohawk Sts.-Alfr. E. Meyer

-St. Luke's-W. 62nd & Green Sts.-Theo. Papsdorf

-St. Mark's-W. 35th St. & Lowe Ave.-W. Gaertner

-St. Matthew's-Washtenaw Ave. & Iowa St.-H. Kroenke

-Nazareth-Altgeld St. & Talman Ave.-A. Glade -Nicolai-St. Louis Ave. & Noble St.-G. Pahl

-St. Paul's-Orchard & Kemper Place-R. A. John & J. Pister

-St. Paul's (Rose Hill)-Edgewater Ave., near Clark St.-Otto Kuhn

-St. Peter's-Cortez & Oakley Aves-G. J. Lambrecht, H. E. Lambrecht,
Assistant pastor

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Chicago-St. Peter's (South Chicago)-Ave. L & E. 103rd St.-W. Breitenbach
      -Philippus-W. 36th St. & S. Seeley Ave.-A. Fleer
       -St. Stephen's-Karlov & Wabansia Aves.-B. C. Ott
       -Salem-228 W. 25th St.-Jos. A. George
       -Salem Mission-6818 S. Emerald Ave.-Jos. A. George
      -Tabor-Leamington & Belle Plaine-F. W. Schroeder
      -Timothy-Belmont Park-T. Falk
      -Trinity-22nd Place & Robey St.-Julius Kircher
      -Zion-Ashland Ave. & Hastings St.-C. A. Koenig
      -Zion-W. 80th & Normal Sts.-Alf. Menzel
      -Zion-Throop & 100th Sts.-M. Lienk
Chicago Heights-St. John's-S. W. Cor. 16th & Vincennes Ave.-Fr. Grosse
Collinsville-St. John's-Co. Clay & Seminary Sts.-H. J. Bredehoeft
Danville-St. Johns-E. Main & Buchanan Sts.-Bruno Howe
Du Quoin-St. John's-20 S. Hickory-W. B. Weltge
East St. Louis-Immanuel-14th St., betw. State St. & Illinois Blvd.-E. R. Jaeger
Elgin-St. Paul's-Center & Division Sts.-H. Jacoby
Evanston-St. Johns-Wesley & Crain-T. Munzert
Freeport-St. John's-104 Union St.-C. Hoffmann
Galena-St. John's-
Granite City-St. Peters-21st & C Sts.-Rob. Kofer
Highland Park-St. Johns-Greenbay Rd. and Homewood Ave.-F. Holke
Kankakee-St. John's-195 N. Entrance Ave.-H. Meier
Kewanee-St. Peter's-W. Central Blvd. & Grove St.-G. D. Fleer
La Salle-Ger. Prot.-841 Fourth St.-F. C. Krueger
Lincoln-St. John's-Union & 5th Ave.-G. S. Gerhold
Marion-926 W. Cherry St.-F. W. Budy
Mattoon-Zion-216 N. 21st St.-C. F. Kniker
Moline-*St. Paul's-*E. A. Irion
Murphysboro-St. Peters-15th & Spruce-R. F. Hohmann
Pana-St. John's-Third & Kitchell-A. W. Fruechte
Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A Zimmermann
Quincy-Ev. Salems-9th & State-H. J. Leemhuis
  " -Ev. Luth.-St. Peter's-9th & York Sts.-A. Warskow

" -St. Paul's-929 Monroe St.-J. C. Rieger
Rock Island-Friedens-12th St. & 12th Ave.-F. J. Rolf
                                  Indiana
Elkhart-St. Johns-Harrison & 3d-E. H. Spathelf
Evansville-Bethel (English)-Cor. Jefferson Ave. & Garvin St.-E. Kockritz
        -*St. Johns-Cor. Lower 3rd & Ingle Sts.-Wm. N. Dresel
         -St. Luke's-Cor. E. Virginia St. & Baker Ave.-H. Pister
         St. Matthews-Avondale-Walter A. Scheer
         -St. Paul's-Cor. W. Michigan St. & 12th Ave.-Th. Haas
         -Zion-Lower 5th, betw. Ingle & Bond Sts.,-J. U. Schneider
Hammond-Immanuels-348 Sibley-C. Schaeffer
Indianapolis-Friedens-Parkway Ave. & Alabama St.-L. Kleemann
          -St. John's-Sanders & Leonard Sts.-W. E. Uhrland
          -St. Paul's-Ashland Ave. & 13th Sts.-J. Frohne
          -Zion-North & New Jersey Sts.-J. C. Peters and F. R. Daries
Lafayette-St. John's-Elizabeth & Eleventh Sts.-Hans Zumstein
La Porte-St. Pauls-Cor. Lincoln Way & Perry St.-
Michigan City-St. John's-S. W. Cor. 9th & Franklin Sts.-P. Irion
New Albany-German Ev.-Spring St., betw. Bank & First Sts.-F. A. Meusch
South Bend-St. Peter's-415 W. Lasalle-Hugo Weichelt
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South Bend-Zion-S. St. Peter & E. Wayne Sts.-W. Goffeney Terre Haute-St. Paul-J. C. Hansen Vincennes-St. John's-5th & Shelby Sts.-J. H. Overbeck

Iowa

Burlington—First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher

"—St. Luke's—Cor. 14th & South Sts.—W. Marten

"—Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner
Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber
Ft. Madison—St. John's—4th & Wainut Sts.—F. E. J. Schenk
Keokuk—St. Paul's—1th & Exchange Sts.—A. H. Bisping
Marshalltown—Friedens—S. 4th & Linn—M. J. Dammann
Muscatine—Ev Prot.—Sycamore, bet. 3d & 4th—K. Michels

Kansas

Atchison—Zion—Ninth & Santa Fe— Kansas City—Zion—645 Orville—A. A. Kitterer Lawrence—St. Paul's—831 Illinois St.—T. Tillmanns Leavenworth—Salem Evangelical—Second at Fifth—Alb. J. Koch Topeka—St. Paul's—3d & Hancock Sts.—T. Tillmanns Wichita—Friedens—Corner First & Madison—E. W. Berlekamp

Kentucky

Kentucky

Covington—St. Mark's—Park & 38th—F. C. Scholl
Henderson—Zion—First & Ingram—F. W. Pfitzer
Louisville—Bethlehem—6th, near Hill St.—J. Klingeberger

"—Clifton—Payne Rastetter Aves.—H. Kettelhut
"—Christ—Barrett & Breckenridge Sts.—W. Krueger
Louisville—Evangelical—41st & Hermann Sts.—W. J. Bartels
"—Immanuel—Transit & Bardstown Road—E. C. Sinning
"—St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
"—St. John's—Clay & Market Sts.—S. A. John
"—St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling
"—St. Matthew's—611 E. St. Catherine—L. Hohmann
"—St. Paul's—East Broadway, near Brook St.—W. F. Mehl
"—St. Peter's—W. Jefferson, near 13th St.—F. Hausmann
—Parkland—26th St. & Grand Ave.—R. C. Kuebler
Newport—St. Paul's—24 East 8th St.—P. Wiggermann
Owensboro—Zion—D. Blasberg
Paducah—Unity—5th bet. Clark & Adams—H. C. Toelle

Louisiana

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker

"German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius

"St. John's—Belfast & Joliet Sts.—J. F. Bosold

"St. Matthew's—Dante & Elm Sts.—L. Schweickhardt

"St. Paul's—Elenora & Patton Sts.—F. E. McQueen

"Salem—Camp & Milan Sts.—P. M. Schroeder

Maryland

Maryland
Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper
Baltimore—Christ—Beason & Decatur Sts.—*Chas. F. Brandt

" -*First St. John's—Biddle St., near Pennsylvania Ave.—E. J. F. Dettbarn

" -*Friedens—Chester St. near Orleans St.—F. A. Glese

" -Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—P. L. Schlundt

" -Morrell Park—10th & James Sts.—

" -*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler

" -St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme

" -St. Matthew's—Fayette St. & Central Ave.—D. Bruening

" -*United—East Ave. & Dillon St.—W. Batz

" -Immigrant Home—Beason, near Decatur St.—

Frostburg—Zion—E. Main St, bet. Bowery & Grant Strs.—T. Beckmeyer

Michigan

Adrian—Immanuels—McVicar & E. Church—G. Schoettle Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann Chelsea—St. Paul's—Summit, bet. Main & East—G. W. Krause

Detroit—Bethany—Seminole & Waterloo Sts.—A. Martin
"—Bethel—Linwood & Lothrop Sts.—R. Niebuhr
"—Christ—Roosevelt & Myrtle Sts.—Theo Jud -Christ-Roosevelt & Myrtle Sts.-Theo Jud -Ferndale Ave. Evang. Mission-Ferndale Ave., near Cabot Ave.-*W. F. Simon "—Ferndale Ave. Evang. Mission—Ferndale Ave., near Cabot Ave.—
"W. F. Simon
"—First St. John's—Russell & Chestnut Sts.—H. Horny
"—Immanuel—Livernois & Vernor Sts.—A. W. Bachmann
"—Salem Evangelical—36 Leslie Ave.—West of Hamilton Blvd.—Chas. Enders
"—St. Luke's—Rohus & Warren Aves.—L. Kleber
"—St. Mark's—Dix & Military Aves.—A. Mallick
"—St. Mark's—Dix & Military Aves.—A. Mallick
"—St. Paul's—17th & Rose Sts.—W. Howe
"—St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
"—Trinity—Fort St., near Woodmere Ave.—R. J. Beutler
Grand Rapids—St. John's—Mt. Vernon Ave. near W. Bridge St.—R. Schreiber
Jackson—Ger. Ev. St. John's—Mt. Vernon Ave. near W. Bridge St.—R. Schreiber
Jackson—Ger. Ev. St. John's—Mt. Vernon Ave. near W. Bridge St.—A. Beutenmueller
Lansing—St. Paul's—N. Walnut & Genessee Sts.—B. E. Schalow
Marine City—St. John's—N. Walnut & Genessee Sts.—B. E. Schalow
Marine City—St. John's—Or. Pine & Diana Strs.—G. Bohn
Mt. Clemens—Zion—New & Pine—F. A. Roese
Owosso—St. John's—Washington & Oliver—G. H. Webbink
Pt. Huron—St. John's—Or. Pine & 7th—J. Wulfman
Saginaw—St. Mark's—Ill S. 3rd Ave.—A. Grabowski
St. Joseph—St. Peter's—Pearl & Church Strs.—F. W. Buehler
"—Zion—F. C. Schmidt
Wyandotte—St. John's—4th & Chestnut—A. Schmid Minnesota

Bemidji—St. Paul's—Sixth & America—W. F. Kamphenkel
Duluth—St. Paul's—10th Ave. E. & 3d St.—E. J. Becker
Faribault—St. Luke's—8th Ave. & 8th St.—T. Kettelhut
Little Falls—St. John's—16th Ave. & 3rd St. & 4th Ave., Northeast—T. Herrmann
Minneapolis—St. John's—16th Ave. & 3rd St., North—Emil H. Sans

"—Faith—Minnehaha & 37th St.—*E. Crusius
Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.,—W. W. Bunge
St. Cloud—Friedens—8th Ave. & 4th St. S.—H. C. Dallmann
St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch
St. John's—King & Orleans—W. J. Witt
Stillwater—Ev. St. Peter's—Pine & Broadway—F. H. Doellefeld Minnesota Missouri

Boonville—Evang.—704 Spring St.—R. M. Hinze
Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann
Independence—St. Luke's—Main & Farmer Sts.—P. Moritz
Jefferson City—Central—721 Washington St.—P. Stoerker
Kansas City—St. Peter's—1323 Oak St.—J. Sauer
Sedalia—Evangelical Immanuel—Vermont & 4th St.—J. F. W. Helmkamp
Springfield—St. John's—W. Scott & N. Main Sts.—F. Klemme
St. Charles—St. Johns—5th and Jackson.—H. Thomas
St. Joseph—Ev. St. John—Ohic & Prior Ave.—
—ev. Luth. Zion—15th & Lafayette—G. H. Krueger
St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft

"—Bethesda—Hoffmeister & Dammert Aves—H. Schirneker
—Bethele—5601 South West Ave.—K. W. Nottrott
—Caroline Mission—1821 Hickory St.—G. Suenkel
—Christ—Bellvue & Bruno Aves.—J. Varwig

"—Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen
—Ebenezer—2921 McNair Ave.—
—Eden-Immanuel—Euclid & Maple Aves.—K. Schneider
—Emmaus—Chouteau & Tower Grove Aves.—K. Pleger
—Etangelical (Carondelet)—Michigan & Köln Aves.—Ed. Bleibtreu
—Friedens—19th St. & Newhouse Ave.—
—Holy Ghost—Grand Ave. & Page Blvd.—Theo. F. Braun
—Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.
—Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth
—St. James—College & Blair Aves.—Th. Braun
—St. John's—14th & Madison Sts.—T. Haefele
—St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—
H. V.

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St. Louis—St. Mark's—Russell & McNair Aves.—E. H. Eilts

"St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees

"St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles Ave. & Potomac St.—J. Irion; Otto Press, Assistant Pastor

"St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann

"St. Stephen's—Gimblin & Halls Ferry Road—O. Kienker

"Redeemer-6452 S. Kingshighway—H. Friz

"Salem—Marcus & Margaretta Aves.—P. Langhorst

"Salvator—Plover & Thekla Aves., Walnut Park—*C. Fritsch

"Zion—25th & Benton Sts.—M. L. Kramer

Webster Groves—Ev.—204 E. Lockwood—A. C. Ernst
                                                                                                                                                                                                                                                                                                                                                    Nebraska
           Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul
''—St. Paul's—13th & F Sts.—Ad. Matzner
Nebraska City—Bethel—Cor. 2nd Corso & 12th St.—T. Berlekamp
Omaha—St. John's—24th & Vinton Sts.—W. Schaefer
New York

Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller
Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—H. Retter
Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas—

* T. C. Braun, Asst. Pastor

Buffalo—St. Andrew's—Genesee & Domedion—E. W. Menzel

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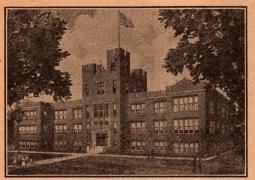
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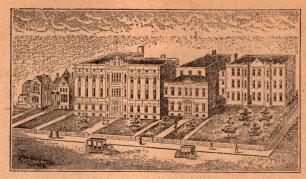


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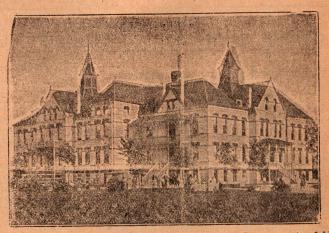
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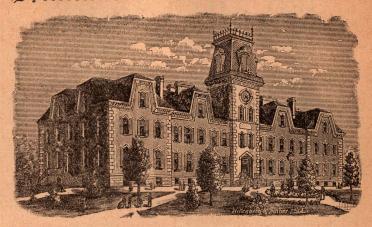


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All freight and express should be addressed: Prot. Orphans' Home c/o Wm. G. Mueller, 2nd and Washington, Ave., St. Louis, Mo.

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F. W. Helmkamp, Supt.





Not forsaking our own assembling together, as the custom of some is, but exhorting one another.

Heb. 10, 25.